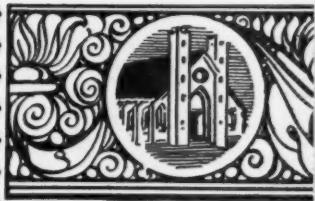


CHURCH MANAGEMENT

A Journal of Parish Administration



Christmas ~
1931



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VOLUME VIII
NUMBER 3

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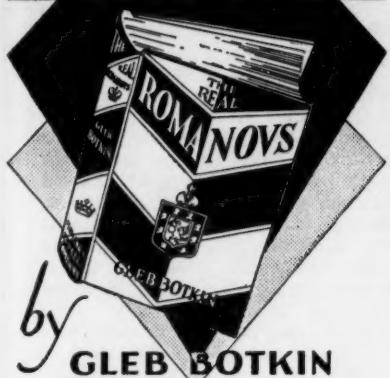
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TABLE of CONTENTS

DECEMBER 1931

Seasonal

The Luminous Christ—Albert W. Beaven.....	167
Songs at the Savior's Birth.....	175
Christmas in Verse.....	177
Hymn Responsive Service.....	178
Christmas Carols as Story Tellers—Karl P. Harrington.....	179
Each in His Own Tongue (Carol).....	180
An Order for Communion.....	187

Church Administration

First Century Fellowship—P. Whitwell Wilson.....	165
Congregational Club of Chicago—Robert Cashman.....	169
How Ferry Does It—Paul H. Yourd.....	171
Memorial Association Pays for Church Furnace—Austin J. Hollingsworth	173
The Music of the Church—Ethan Bradley.....	179
Sunday Evening Worship—Bruce S. Wright.....	214
Ask Dr. Beaven.....	216
Music in the Country Church—E. E. Packard.....	224
State Wide Evangelism—W. M. Anderson.....	226
I Have Observed—A. Alfred Murray.....	228
Dollar Tips.....	230-231-232
Methods in Brief.....	168-183-226

Religious Education

Correlated Handwork for the Vacation School—G. F. Weinland	187
Quaintance Club for Young People—C. Melville Wright.....	218

The Preacher

Peter Cartwright—William L. Stidger.....	181
When is a Sermon Plagiarized—Elisha A. King.....	188
Would You Call This Plagiarism?.....	188
Minister Loses Injunction Suit—Arthur L. H. Street.....	212
Festival for Ministers' Wives—Elizabeth Williams Sudlow	235

Material for Sermons

One Fact Each Week.....	193
That Lost Sheep—H. L. Williams.....	222
Illustrative Diamonds—Paul F. Boller.....	207-208-229-234
Quotable Verse.....	170-177-184-229
Pith and Point—Charley Grant.....	227

Selected Sermons

The Luminous Christ—Albert W. Beaven.....	167
The Song in the Air—Harold E. Carlson.....	210
The Pull of God—Charles E. Hardesty.....	210
Christmas Trees (Children's Sermon)—H. L. Williams.....	222

Editorials

Back to the Individual—A Slippery Plateau—Preaching for Adults Needed—Fleming H. Revell—Time to Start.....	195-196
--	---------

Books

Broadcastings	200-201-202-204-205-206
And American Translation—Mary Irwin.....	185
Best Sellers	

Readers' Comment

They Say	220-221-222
----------------	-------------

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The Editor's Drawer

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VOLUME VIII
NUMBER 3

CHURCH MANAGEMENT

DECEMBER
1931

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

First Century Christian Fellowship An Appraisal Of A New Spiritual Awakening

By P. Whitwell Wilson

This spiritual movement known in some quarters as Buchmanism, in others as the Oxford Movement, in others as the First Century Fellowship, has been evidenced on several continents. At our request, Mr. Wilson, who has been familiar with it in its origins and developments, tells us the good and the bad in it.

WITHIN the Church Universal, Catholic and Protestant, there is today manifest an awakening. This spontaneous and spiritual revival, intensified by the depression which has discounted a gospel of material prosperity, has assumed in certain quarters a particular form which is arousing much comment. In the United States, Great Britain, South Africa and other countries, many lives have been affected and the movement is spreading.

We are told that we are not to believe every spirit, but to try the spirits whether they be of God. It is right, therefore, that all revivals should be examined with sympathy yet detachment, and in the light of Scripture and experience. As a credential, a momentary success, however encouraging it may be, is not sufficient. For instance, Mormonism and Christian Science, both of them awakenings of faith, have achieved great results. But their essentials are subject, none the less, to the wholesome sanities of a critical analysis.

The new movement has its label and, as usual, the label is deceptive. Just as the earliest Christians would say, "I am of Paul, and I of Apollos, and I of Cephas", so today we talk of Wesleyans and Lutherans and, in the present case, of Buchmanites. That Frank D. Buchman, himself awakened in the year 1908, has been instrumental in awakening others, is undeniable. But the spiritual phenomenon, associated with his name, is as definite

when he is distant as when he is present; and if, at this moment, he were to disappear, there is no reason to suppose that "the groups", forming "the First Century Christian Fellowship", would be impeded in their activities. They are no more dependent today on Dr. Buchman than the Society of Friends is dependent on George Fox.

The movement has been conspicuous in universities, where it aroused opposition. At Princeton, a vote of students, taken in October, 1926, condemned "Buchmanism" by 390 to 14, and there was talk of driving the affair off the campus. The undergraduate journal at Oxford, called *The Isis*, delivered a similar verdict in caustic terms.

On this aspect of the case, I write as one who, at Cambridge, was President of the Union Society and editor of the undergraduate journal, *The Granta*. Many leaders of religion, sociology and economics appealed to us, as students, for a hearing; and if any "don" had tried to put a ban on Dr. Buchman or anybody else of the kind, we should have held it to be an incredible aggression on our liberties. If we wished to meet for prayer and Bible reading—and many of us did so meet—we were within our rights as citizens enjoying liberty of conscience, whatever good or harm, according to spectators, might come of it. Oxford did not like Methodism, and Cambridge, when Moody was announced, prepared for him a warm and bibulous welcome, which, however, fell flat before his majestic ascendancy of soul. No

evangel that deals faithfully with sin has ever been or ever will be popular with those who say they have no sin.

At the same time, the fact that the enquiry instituted at Princeton was, according to tradition at Cambridge, wholly *ultra vires* in a cultural university, does not minimise the importance of the verdict that followed. "The charges" were found to be "in no way justified" and were "the result either of misapprehension or of criticism without foundation."

At Oxford, the vindication has been still more startling. This year, three colleges in vacation were filled with 700 guests at what "the groups" call "a house party". Scholars, scientists, clergymen, men of business, women of position contributed by their presence and participation in the proceedings. If it were pertinent, many names could be mentioned. None stand higher in the respect of the community than, let us say, Dr. Bardsley, Bishop of Leicester, Provost Erskine Hill of Aberdeen, Principal Selbie of Mansfield College and Canon R. J. Campbell. Regrets for inability to attend were received from Dr. Temple, Archbishop of York. In so far as responsible endorsement enters into any such reckoning, there, assuredly, it was to be found. I hesitate to add any word of my own. But as one who is affiliated with no visible church or religious body, I may say that I have met many who belong to the First Century Fellowship, and on no occasion have I failed to receive from them, by manner as much as word, a new sense of what I would like to be.

The fact that "Buchmanism" should seem to be so strange a cult, is itself significant. I can discover not a thing in it that, forty years ago, was other than entirely familiar in the usual evangelical home. The Keswick Convention in the Lake District, which Dr. Buchman attended not long before his awakening, is indistinguishable in essentials from the recent house party at Oxford. The usual meeting of the Christian Endeavor Society which I attended as a boy, was simply a "group" in action. The fact that it should seem to be so great a novelty merely indicates how far we have drifted from our moorings. I am not stating here an argument for or against the "Buchmanite" position. I am merely recalling facts. The Stundists in Russia, the earlier Methodists, the quietists of Germany, the "saints" led by Wilberforce, the Waldenses, the Moravians, the so-called "Plymouth" Brethren—they have been, one and all, as Buchmanite as Buchman before Buchman was born.

The issue is simple. We belong to institutions, professions, trades, nations, races, all of which affect our lives. But amid these varied circumstances, do we or do we not possess the right, which implies the duty, of a direct approach to God? On this approach, without intermediary of any kind, the Fellowship insists. Every morning the individual is expected to devote himself as the first act of the day to the

personal reading of the Bible and personal prayer. If every church and synagogue and mosque and temple in the world were to be obliterated by the Bolsheviks, and every pope, cardinal, bishop, priest and deacon were to be slaughtered by the triumphant Turk, the way of God by personal approach would be—so it is contended—as plain a path for the individual as it is today.

The symptoms of sin—passion, selfishness and so on—may be various. But in essence, sin is just one thing—a separation from the God to whom we might have had access. When that access to God is restored, the life is changed, and this change of life, known as conversion, implies a change in attitude towards other lives. The love of God is not itself unless it be reflected in a love of man. The vital question, then, is not whether a person is enrolled as a member of a church, whatever the church may be, but whether, inside or outside the church, he is in touch with God.

The movement is thus indifferent to denominational distinctions. In a "group," the assumption is that the Jew and the Gentile, the Catholic and the Protestant meet at a common throne of grace. Amid disunion of churches, here has been a reunion of Christians. There is "personal evangelism." But it does not consist in the kind of visitation, the specific aim of which is an increase of the membership of a church. The view is that there is as much need in the pulpit as the pew for a life-change. As St. Paul puts it in the Romans, when it comes to sin and salvation, "there is no difference." On the one hand, all have come short; on the other hand, all may become kings and priests in the royal family where the saint is a joint heir with Christ.

What the First Century Fellowship faces, therefore, is not a new question but an eternal and ultimate question. We educate, develop, safeguard, enrich and sometimes impoverish the individual. But when we have applied to the individual all the resources of psychology, hygiene, and other sciences, we have still to decide the final point. Whatever a person is, whatever he becomes, whatever he might have been and still may be, to whom does he belong? To what sovereign does he render allegiance? The Fellowship reiterates the age long and universal insistence that everything inherent in or associated with the personality is a debt due to the Creator.

In many instances, the record of which is clear, that debt has been acknowledged. The individual has found himself and given himself. The conversion does not mean either that he must leave or that he must join a church. Whatever be the life to which he is guided, sacred or secular, it is as a new man, daily renewed, that he enters upon it. What has changed, is not the circumstances, but the power to deal with circumstances, which power is held to be no less than the Holy Spirit Himself.

(Now turn to page 175)

The Luminous Christ

A Christmas Message

By Albert W. Beaven, Colgate-Rochester Divinity School

WHAT is back of Christmas? Why all the lighted trees, the gifts, the happy children, the home-comings of the older ones? Why do we close the stores, the schools, the factories, ease off the terrific pressure and the metallic clanking of our modern life and, under the spell of the twinkling lights in the home, explore the kingdom of love, led on, like the shepherds of old, by the mystic song of the angels? Why does this season cast a spell over us, until meanness seems out of place, hate is outlawed, and kindness seems the natural attitude of the day?

We have seen the sun at eventide flood the world with its gold and crimson, making the bare earth an altar, the stark skyscraper an attending priest, the tinted clouds its altar boys; making even the waves of the erstwhile dull gray ocean to chant its Te Deums in the gigantic and glorious cathedral of the west. So Christmas comes, and with the sound of the carols a mood comes over us that touches the hard facts of life with a new light, and even the humblest home has a new splendor. But why such a mood?

God's Glory in Jesus' Face

If one journeys far enough to find the answer he will come upon the reality that is back of this glorious and startling assertion of Paul: *"For God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."* Yea, truly, God, who is the creator of the universe, came near to His children that morning and they saw the light of His glory in the face of that Bethlehem babe. This is where Christmas starts, and ultimately this is why Christmas is. Back of the trees and the lights, back of the stillness and the peace, back of the mood of good will is the light on that baby's face.

A Text and a Picture

Some texts of Scripture glow with quiet meaning; others grow incandescent when you watch them. Here is one that, when turned on, fairly scintillates, it throws light in every direc-

tion. "The glory of God in the face of Jesus Christ," what a conception! One Christmas season, when speaking before the Chicago Sunday Evening Club, I chose this text. Again and again I read it. "The light of the glory of God in the face of Jesus Christ." Out across the air it was carried by the waves of the radio, until it fell upon the listening ear of an artist. It fired his imagination. A few weeks later there came to me in the mail from this, till then unknown friend, the beautiful etching which, by his consent, now illuminates the cover of this page and makes graphic my message. Notice that picture.

"The light of the glory of God in the face of Jesus Christ"—that light so pure, so brilliant, so glorious, on the face of the babe, lights up the faces of the parents, outlines the forms of the animals, makes beauteous the lowly stable, and in imagination it seems to shine on, leaving its reflection on the face of each one who gazes on that scene. So the text throws light on all who come near.

Its Light on God

What a light it throws on God and on the value He places on personality. "The glory of God!" Of course we admit that glory, but how shall we measure it, where shall we see it?

One says, "I can measure it by His creative effort. Look up into the heavens at night. See where, in His power, He has swept across its vast expanse, with the stars for His street lights until the galaxy of the Milky Way is like the dust after His Chariot." But the text does not refer to creation as a measure of God's glory.

Another says, "I will show His glory by His antiquity. Go with me in imagination back across the ages, past the temples on the seven hills of Rome or the storied pillars of Karnak; past the cave man and even the dawn of life itself; past the moment when time lay unborn in the womb of eternity — and there, when imagination has grown



"The Light of the Glory of God--in the Face of Jesus Christ."

weary, you can hear still echoing from the farther shore of some vast chaos, 'In the beginning, God.' Surely it is His eternal being that is His glory." But the text does not refer to that.

People, Not Things

No, not in these, but in personality are we to look for the proof of God's glory. There is more of God to be seen in the face of a babe than in a universe of stars. Let us face this solemn fact: we are what makes the universe worth while to God. Personality is the gem, the universe is the setting. We need to say that to ourselves today. We are so enamored with things; our inventions are so new and startling, our machinery so ingenious and powerful, our discoveries in the material world so marvelous, that we are apt to think of things as of central importance. What makes history—not dinosaurs or mastodons, not rocks or ice caps, but folks. It may have taken a billion years to get this world ready to live on, but it is these last years after people came that are important. A certain day in Bethlehem is more meaningful than the story of all that took place in the Eocene Era.

What makes a house a home? Not its bricks, nor its rugs, nor its radio, but its folks. Not the pictures on the wall, nor the furniture, but mother, father, and the babe in the cradle. Let father go, mother die, and the baby be taken, and what is left? A house, yes, but not a home.

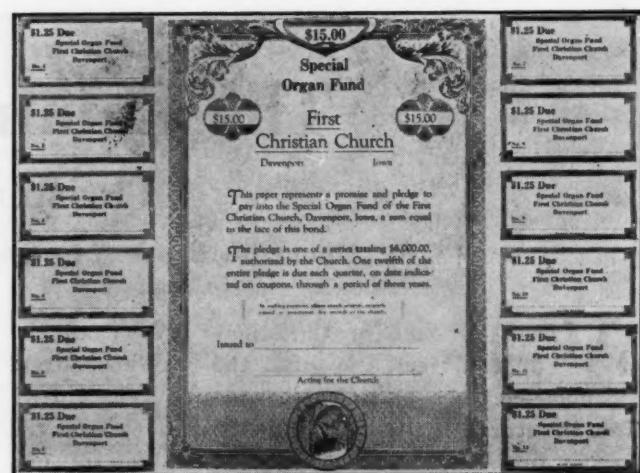
The emphasis of our modern life is too often *things first*. The message of religion is *folks first*. The books of science major on things and minor on folks; the Bible majors on folks and minors on things. Religion is right—the Bible is right; the glory of God is seen in folks. The universe is the house; we are what make it a home.

Humanity at heart knows that this is so, and when at Christmas time we shut our stores, close our banks, come away from our machines, our things and our money-getting, gather in the home and live with little children, twinkling trees, tender memories, and read again the story of the Christ Child, we are paying tribute to our realization of this unescapable fact, folks are first, things are second. After all, whenever we put human values ahead, feel the warmth of human love, get a clear vision of what is really first in life, break away from the tyranny, "When things are in the saddle and ride mankind," then we are near to our Heavenly Father, and the very smiling faces of our loved ones form parts of a mosaic which when it is complete seems like a picture of God Himself.

We See God in Jesus

But these words also throw a veritable searchlight on that marvelous one whom we call the Christ. "The glory of God, in the face of Jesus Christ!" Not only do we see God in persons, but supremely in that Person.

Do we want to know what God is like? Have we joined that innumerable company who through the



SELLING ORGAN BONDS

The First Christian Church of Davenport, Iowa, decided to raise \$6,000.00 to pay for its new organ by selling bonds. The purchaser agreed to pay the face value of the bond in quarterly payments over a period of three years. The illustration shows one of the bonds, bearing its coupons, ready to be signed and given the buyer. The bond was made and printed by the Church World Press, publishers of this journal.

ages have sought the answer to that question, searching at altar and high place, through weird incantation and mystic rites, through earnest prayer and humble service? Then listen again to this text "—God, in the face of Jesus Christ." Would we see God? He is to be seen here. We come to that humble manger in a new attitude. If we want to see God, let us look upon this face. "God was in Christ." This is the fascination of the Bethlehem Manger, that there at that spot in time and place God came strangely close to earth. As they looked at the face of that babe, humanity came to realize in a new and marvelous sense that God, the creator of the universe, loved us, and knowing that there was a way of life which would bring us into the greatest richness of living, He was, through His Son, coming down to tell us the way, offer us inspiration to walk in it, give us comradeship as we struggled upward and make us conscious of possibilities so great that John's language grows tremulous as he tries to describe them: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

By the coming of Christ the lights were turned on God. Humanity had been standing as I once stood at Niagara, when dusk had fallen, I could hear a roar and feel the mist from the gorge, but could see almost nothing. Suddenly the flashing searchlights played across the chasm, the darkness was gone and the majestic curve of the falls, the fierce beauty of the river plunging to its death, the fascinating artistry of the drifting clouds of mist—all came out of the darkness. So on that Christmas, as the artist has pictured, humanity, standing in the dusk, suddenly heard the angels sing, saw the gleam of the star, went to the manger and caught that vision described in the text, "God hath shined in our hearts, to give the light of

(Now turn to page 190)

The Chicago Congregational Club

By Robert Cashman

Here is the story of the organization, program and business methods of one of the really successful denominational clubs. Mr. Cashman, business manager of Chicago Theological Seminary, recently retired from the presidency of the club.

CELEBRATING our 364th program, it seemed a remarkable coincidence that at the last meeting of the Chicago Congregational Club on April 13, we were able to introduce Mr. James Watson, of Wilmette, Illinois, a man who had joined the club in 1883, the year it was organized, and who had faithfully maintained his membership ever since, for nearly 50 years.

Although unable to be present in person, Major E. D. Reddington, of Evanston, Illinois, one of the original founders of the club, sent a letter of congratulation, to be read when his pastor, Dr.

Hugh Elmer Brown, was installed as the new president for the coming year.

Perhaps it is this prevailing spirit of loyalty that has helped to keep our membership up to its limit of 400, the Chicago organization being one of the two largest Congregational Clubs in America.

With Col. Charles G. Hammond as its first president, the club was organized "to encourage among members of the Congregational churches of Chicago and vicinity a more friendly and intimate acquaintance, to stress the spiritual and intellectual culture of its members, to secure concert of action, and to promote the general interests of the cause of Christ, as represented by these churches."

The list of early members is almost a Roll of Honor in Congregational church work, containing as it does, such names as those of Franklin W. Fiske, Marion Lawrence, Marquis Eaton, and four of our national moderators, William E. Barton, Ozora S. Davis, T. C. McMillan, and Carl S. Patton.

A survey of the programs of nearly half a century reveals an encouraging combination of good fellowship and earnest work for worthy causes. The club has gathered together the representative men and women of the Chicago area to hear the most distinguished speakers available, without regard to race, color or creed, although it has been the aim of the club to keep constantly in mind the practical



Robert Cashman

questions affecting the interests of its denominational life.

Six meetings are held each year, on the third Monday evenings of the months from October to April, inclusive, but omitting February, both because of the patriotic interruptions, and the fact that many representative members are absent from the city at that time.

As somewhat typical of other years, a list of the programs of the last season is given as follows:

October—The Fisk Jubilee Singers.

This session was devoted largely to Negro Spirituals, and being the opening meeting of the Fall, more than 100 new paid members were taken into the club.

November—Dr. Ashley Day Leavitt, Boston, Mass.

"Puritan and Pioneer." A ten minute drama was also presented by four young men and women in costume, called "Pilgrim Memories", depicting Miles Standish, John Alden, Priscilla and Priscilla's aunt, in some of their pioneer experiences.

December—Dr. and Mrs. Arthur E. Holt, Chicago.

"Religious Festivals and the Port Cities of the Orient." This program was entitled "An Evening in the Orient", and featured not only Dr. and Mrs. Holt's recent trip around the world, but an Oriental presentation, in costume, by several natives of India.

January—The Gloria Trumpeters, New York City.

A delightful quartet, featuring religious and semi-classical music.

March—President James King, of Olivet College, Olivet, Michigan.

"Rediscovering Ourselves"—an address on Psychology. The Yankton College Glee Club was introduced in addition, at this meeting.

April—Whiting Williams, Cleveland, Ohio.

"Unemployment and Prohibition." Also Installation of New Officers.

At each of these sessions, congregational singing, instrumental quartets, and enough other special features were introduced to break the monotony of a routine program.

The speaker's table was raised a foot above the floor, and seated 25 specially-invited guests, including those who were to take part on the program.

Chicago's more than 100 churches are widely scattered, and it is so difficult to go from one side of the city to another, that it has been found more convenient to meet in one of the down-town (loop) hotels than in any of the available churches.

A reception is scheduled at 5:30, and dinner is served at 6:15, the program generally starting at 7:15 and closing at 8:45. One of our recent speakers came late, and being surprised to find that the meeting had already been called to order, said that he had never seen a session of this kind which had begun within 30 minutes of the time scheduled. I replied, "You do not know this club. You could set your watch by the time the president's gavel hits the table at 6:15." Otherwise, our suburbanites would get restless and would begin looking at their watches about 8:30.

Our membership fee is \$10.00, and the membership cannot be transferred. Guest tickets are \$2.00 for each meeting. An initiation fee of \$5.00 was charged formerly, but has been omitted recently because the extra funds have not been needed by the club. A menu is served, costing from \$1.75 to \$2.00. The expense of program talent for the year is approximately \$1,000. For local speakers, from \$50.00 to \$100.00 is paid, while for outside talent, the club may appropriate as much as \$250.

In recent years, our club has been very liberal in its attitude toward visiting guests. Any Congregational pastor or church member from without the Chicago area has been most welcome, and systematically it has been a part of our promotional program to see that at least a table of eight such guests were invited and present with us at each meeting. Missionaries and representatives from foreign countries especially have been cordially received and introduced, resulting in much good will for the club. Once a year a special guest-night is designated when members may bring their friends at \$1.00, this being half the regular price. At the meeting last December, more than 350 guests were present. Out of such a fellowship, many new applications for membership may be expected.

Although the dates for the meetings are scheduled and advertised a year ahead, individual invitations are issued a week in advance of the meetings to each member of the club, with a return U. S. postal reply card, on which the member guarantees the attendance of both himself and his guests. Individual admission cards with table assignments are then made out by the treasurer of the club, and are in readiness for use at reserved tables the night of the meeting. About

three-fourths of the members are usually present.

The officers of the club are elected annually, and consist of a president, three vice-presidents, a secretary and a treasurer. Although not required by the by-laws, it has been the custom of the club to elect a minister one year as president, and a layman, the next. There are four additional directors, and three trustees of the Permanent Fund, which under careful management now totals \$38,500. The income of this fund may be used, if desired, for the welfare of the club. There are four committees: program, of which the retiring president is automatically appointed chairman; membership; arrangements; and reception. The officers and directors meet once a month, on regular dates, two weeks before the scheduled programs of the club. The contracts for the programs of the 1931-2 season are already closed, a year in advance.

Our published programs are as varied and attractive as our printers can make them, and are mailed ahead of time to the members, as well as furnished at the meetings. Copies are also sent to the press. Half-tones of the speakers are generally included; also the menus, and any special announcements that may be desired. Special club stationery is likewise provided, and at the last meeting of the year, each member receives a manual, containing a brief history of the club, the by-laws, official directory, and a complete roster of members, listed both alphabetically, and by churches.

In the library of The Chicago Theological Seminary, mounted on a brown velvet background for display in a glass-covered case, are the historic gavels of the club. One of these has a head of black walnut from the home of Col. C. G. Hammond, the handle being from the birthplace of Zwingli, the Swiss reformer. Imbedded in the head is a piece of Plymouth Rock. Another gavel was given by Dr. Wm. E. Barton, and is associated with the landing of the Pilgrims at Plymouth Rock, being made of wood from one of the earliest homes of Plymouth. In 1917, Marion Lawrence presented a gavel made of oak from the old Manor House at Scrooby, England, the early home of William Brewster. Other gavels bear marks of similar interest.

If I were to be asked the secret of success of The Chicago Congregational Club, I would answer: the worthy purpose and consecrated leadership of the founders; denominational and individual loyalty; the broad outlook and friendliness of the members; together with a liberal and inspiring program; good management, and careful check-up of all details.

"What means that star," the shepherds
said,
"That brightens through the rocky
glen?"
And angels, answering overhead,
Sang "Peace on earth, goodwill to
men!"

—James Russell Lowell.

How Ferry Does It

By Paul H. Yourd, Elgin, Illinois

Dr. Yourd is looking around studying some of the ministers who are guiding our great churches. Other sketches will follow from time to time.

IN ten years the Edgewater Presbyterian Church, Chicago, of which Dr. Asa J. Ferry is the pastor, has grown from 730 to 1,500 members and the Sunday School has increased from 415 to 2,100 members. Current expenses jumped from \$23,000 to \$49,000, and benevolences from \$8,500 to \$16,500 during the same period.

When Dr. Ferry became the pastor of the Edgewater Church he knew he had ahead of him a building program of man size proportion, but he had no fear of the job because during his 14 years as pastor of Bethany Temple, Philadelphia, he had led that church from a mission organization to a congregation of 1,700 members with property and buildings worth more than a quarter million dollars.

During his second year at Edgewater two lots were purchased for \$155,000 on Bryn Mawr Ave. at Kenmore and Sheridan Road, one block from Lake Michigan, and in the fashionable North Shore district of Chicago, surrounded by high grade apartments, private homes and under the shadow of the Edgewater Beach Hotel. Within the same month a campaign was launched to raise \$500,000 in five years for the erection of new buildings.

Plans were adopted to begin the first unit of the plant which was to be a four story Community Building to cost approximately \$450,000. This building was dedicated in June, 1927. The main church building would probably have been under way at this time had it not been for the financial depression. As soon as the situation eases the plans will go forward and the entire plant will be completed at a cost of

approximately a million dollars. As I sat in Dr. Ferry's commodious and comfortable study on the fourth floor of the community house, I said to him: "Dr. Ferry, there are a lot of ministers over the country who would like to know how you have accomplished such splendid results. Apart from the spiritual side of your work, what is your technique, what is your method, what is your program, in short, how do you do it?"

Very modestly, he replied, "I haven't done anything that other men have not done and can not do."

To which I replied, "Perhaps that is so, but at any rate you are accomplishing a fine piece of work and we would like to know how you do it."

"Go ahead and ask your questions," he responded, "and I'll do my best to tell you what you want to know."

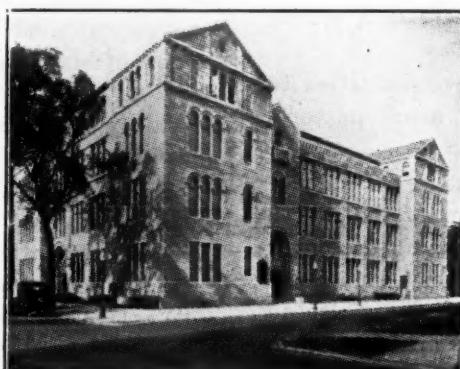
"This huge organization does not run itself, does it?" I asked.

"I should say not," he answered.

"We operate on a church year plan. Every year September and October are given over to rallying our forces. We try to make September a big month. I am always home from my vacation for Labor Day Sunday. I think it is good psychology for the minister to be back on the job early in September. On the second Sunday in September, we have a home-coming communion service, which is made a big feature, and to stimulate the attendance the entire congregation is circularized. During the second or third week of the month there are joint meetings of the various boards of the church, when I present the outline of the church year program. The third Sunday of the month is



Asa J. Ferry



Edgewater Presbyterian Church

church officers' Sunday when all the officers sit in reserved seats and some take a part in the service. The fourth Sunday is observed as Rally Day in both Sunday school and church. Instead of waiting until October for this event, I jump the gun, as it were. We always have a record attendance and it sets the standard for the entire year."

"Well, there is no lost motion in getting your organization under way," I interjected. "After you get started in such fine shape, what next?"

He replied, "During October social visitation is promoted. The entire congregation and clientele of the church are called upon. Ordinarily one half of the congregation calls upon the other half. The callers go out in pairs and have not more than four or five calls to make. After the visits, if there is information that the pastor should have, a report card is filled out and returned to the church office. These cards are carefully checked and the information utilized."

"What then?" I inquired.

He continued, "Our second season runs from December to February. I think of this season as the educational period. The missionary enterprises of the church are presented both by myself, board secretaries, and missionaries. Mission study classes are held. Special attention is given to the Sunday school and the regular lessons are supplemented in the fields of missions, temperance, and the catechism. A class for children is also held, which I teach.

"The third season, from March to May, is the evangelistic period. A constituency list is carefully compiled. It includes every name which has come to our attention during the previous months as a legitimate prospect. Personal workers are organized and carefully trained. Two weeks before Easter evangelistic meetings are held culminating in a great Easter Communion Service when the new members are received."

"Is this the only time you receive new members?" I queried.

"Oh, no," he hastened to reply. "In all the years of my ministry there has not been a single communion service without new members being received. The communion service is held every two months.

"The fourth season is from June to August. We do not close our plant, although there is a letting down of intensive work."

"I suppose that with such a large organization to look after you haven't time to do much pastoral work?" I asked.

To my surprise he informed me that he made about 50 calls a week. A 3 by 5 card index of the church constituency is always at hand containing necessary information about each family and member. These are listed by streets and districts. There is also an alphabetical list. Telephone numbers are also noted. When in a neighborhood making a sick call Dr. Ferry usually calls on nearby families. When calls are

completed any necessary information is tabulated on the member's card for future use.

A loose leaf book, 3 by 5 size, is used, the cards are perforated and can be taken from the file and put in the book during the period of use. A street guide and hospital list is also kept in this book.

The list of sick people is compiled each week. There are also two or more funerals each week. Both before and after the funeral Dr. Ferry calls. Contacts which he thus makes are lasting.

Dr. Ferry is a believer in printer's ink and uses it lavishly. He sends out letters and post cards upon every occasion to the membership, preceding communion services, evangelistic meetings, Rally Days, Every Member Canvasses. A monthly magazine is also published.

"How do you raise the money necessary to finance your work?" I shot at him.

"Through the every member canvass," he replied. "Our annual budget is \$75,000, of which \$30,000 is for local expenses, \$15,000 for benevolences and \$30,000 for building fund. The building fund is raised by a separate canvass in February.

"In preparation for the Every Member Canvass in March the usual plans which have become standardized are used. The canvassers are organized by teams with a Director and Captains. The congregation is prepared to receive the canvassers by letter, including the proposed budget. A month in advance the boards of the church are called together and told the plans. For six consecutive Tuesday evenings before the canvass 20 representative men at a time meet in the study with representatives of the session and trustees to talk over the budget and building fund."

"You certainly prepare well. What are the results?"

"Fine," he replied. "We encourage frankness—we want every one to know what we are doing and how much we need to do it."

"It must take a lot of time to handle all the accounts," I queried.

"Yes, it does, we have to employ a financial secretary, full time, to look after bookkeeping and collections."

Seeing my eyes wandering around the well appointed study, Dr. Ferry asked if I would like to look over his library and I eagerly responded affirmatively. So we spent some time looking over the splendid collection of six or seven thousand books all carefully arranged, history, poetry, philosophy, theology, psychology, science, biography, essays, new books and old books.

"Read much?" I asked.

"At least two books a week besides sketching through many others."

"Any special method in reading?"

"Yes! One year I specialize on new poetry, another history. Last year it was archeology; here are a few of them: Deissmann's *Light from Ancient East*,

(Now turn to page 176)

Memorial Association Pays For Church Furnace

By Austin J. Hollingsworth, Rock Island, Illinois

There are many different ways of meeting financial needs. This story tells of an ingenious plan which kept the one thousand dollar furnace out of the regular budget of the church.

TWO years ago it was deemed necessary in this church to raise some special funds for the purchase of a new furnace costing \$1,000. The pastor was asked to work out some little scheme that would not be the same old straight subscription plan.

In due time he worked out the following plan:

The Memorial Christian Church Improvement Association

I. PURPOSE.

It shall be the purpose of this organization to foster the general upbuilding of the Memorial Christian church by developing the business methods of the church and the creating of a reserve fund from which present indebtedness may be retired and funds laid away with which to make future improvements on the church property.

It shall moreover be the purpose of this organization to increase goodfellowship among the members. To this end a public meeting, preferably near the middle of the week, once every three months, conducted in the way of a banquet or social function, shall be held.

Further purposes and aids to the end sought shall be enumerated in the by-laws of this organization.

II. ORGANIZATION.

The Officers Shall Be as Follows:

(1) President, Vice-President, Secretary and Treasurer.

(2) Seven collectors.

Manner of Choosing

(1) These officers shall be elected by ballot, following the stipulated order for such, as indicated in Roberts' Rules of Order. The individuals who have subscribed the equal of one \$18 bond shall be called the legal voters.

Term of Office

- (1) The office shall be held for one year.
- (2) Vacancies may be filled at any regular meeting.
- (3) The president, in counsel with the other

three administrative officers, may designate a called meeting for purposes of election, providing five days' notice has been given.

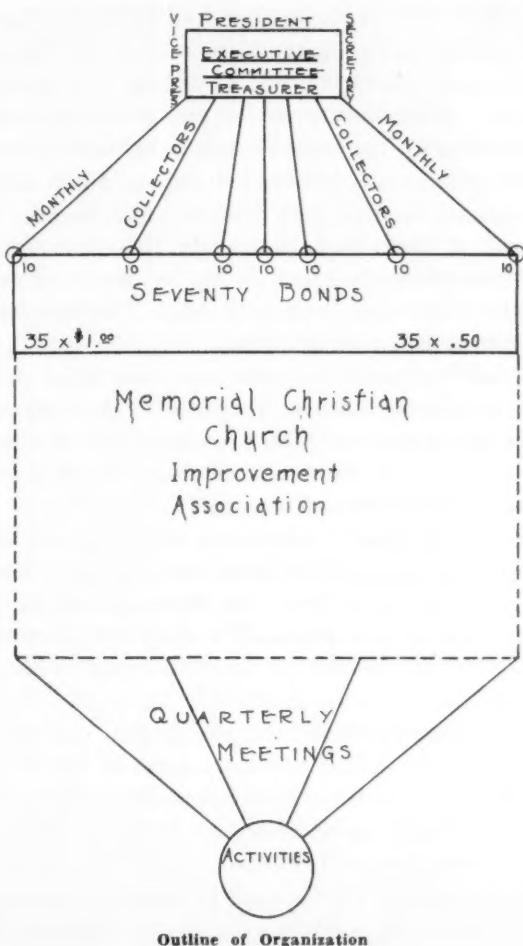
Requirements for Office Holding

(1) Office holders must be subscribers for at least one \$18 bond.

(2) At least one of the four executive officers must be a member of the Memorial Christian church Official Board. This is done that the church may have close connection with the work of this organization.

III. BY-LAWS.

1. All moneys collected must be handled in an



efficient way and true accounts thereof rendered each month in a written manner to all members of the association.

2. A local Rock Island bank must be chosen as a depository for the funds collected and true reports of deposits and withdrawals from same shall be made monthly to this organization by the treasurer in written form.

3. The seven collectors must render to the four executive officers a monthly report of all collections made by them, and these reports shall be audited once each year.

4. An audit of the treasurer's books, together with those of the seven collectors, shall be read and filed at the annual meeting.

5. The annual meeting shall be the first meeting of each fiscal year, which shall begin with January 1. Therefore, the first meeting of each new year will be the annual meeting, and this annual meeting will be held on the night most acceptable to the executive officers of the association.

6. It shall be the purpose of this organization to stimulate monthly investments in this association through sale of Memorial Christian Church Improvement Bonds. These bonds are sold in two denominations: \$36 and \$18 issues.

7. By making the quarterly meetings of the best social nature possible, together with addresses, musical numbers, and the type of programs or entertainments which will best foster the ends desired—this organization shall fulfill its function of adding to the financial powers of the Memorial Christian church as well as aiding this church to larger achievements in its one great purpose of "building up the souls of men in faith in Christ."

The scheme was put under way in 1929, and the first annual meeting was delayed until March, 1930, by vote of the association. By this time the four executive officers had been in the harness long enough to have their work well in hand. The first annual program is herewith attached.

As will be seen the program was filled with a variety of entertainment features. The dinner was served at no cost to those attending, the cost having been paid out of the funds of the association. One member donated \$25.00 toward the expense.

One of our bond holders is a civil engineer and he blue-printed a visualization of the plan as follows:

A cut was made from this drawing and was used in our local church paper, *The Memorial Monogram*, as a means of stimulating larger interest in the association.

The bonds, which were of the coupon variety, were printed in two colors and were secured for less than \$20.00. The writer discovered some old bond blocks—in a friendly print shop, probably explains why the cost was kept so low.

The payments were spread in monthly periods over three years. Thus the buyer of the eighteen dollar

bond paid 50c per month, the buyer of the thirty-six dollar bond, one dollar per month.

This scheme has been working now for more than two years. The new furnace is nearly all paid for. The plan worked so well that an \$8,000 parsonage was purchased. The down payment was financed from an old fund that had been on hands for several years, and now the regular \$75.00 per month payment is being made through our self-created collecting agency.

The regular church budget calls for about \$9,000 general operating expenses and these bonds sold at fifty cents, and one dollar payment per month has in no way affected our regular current income.

When it was decided to purchase the parsonage the plan of the association was expanded to take care of the new monthly payments. We have never urged people to buy more of these bonds than they could carry without hurting their other giving.

The monthly collectors have ten bond holders to see each month. We urge them not to make these collections at the regular worship services of the church, but to rather do it by personal calls in the homes or by arrangement.

The social feature of this plan is no small part of it. At our first annual banquet we sold a large number of new bonds. At these quarterly programs we select speakers who can and do see through our scheme.

The annual meeting is the principal sales meeting of the year. However, our president has been very insistent that the monthly collectors shall keep their eyes open for new purchasers, and most of the new bonds have been sold through these workers. We have a number who have taken the bonds, who were boarders or roomers in the homes, and became interested in hearing the collectors make their regular calls.

The general plan has been to emphasize the "eats" only once in the year. The other meetings have had light refreshments served and at very small cost. The collectors have been made largely responsible for finding the folks to "put over" these occasions. Our collectors are all women and naturally fit in this work better, so the executive committee has shouldered this responsibility upon them.

As is evident there are a number of things which the loosely constructed constitution does not cover, but this has been overcome by the fact that we choose a wise executive committee. The four best for this purpose available. The effort has been to keep the whole affair as simple as possible.

It would seem that many congregations might find a similar plan, built to suit their own needs, practical and efficient, in either the small or large church.

"What means this glory round our feet,"
The Magi mused, "more bright than
morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"

SONGS

At The Savior's Birth

OUT of the heart of Mary, Luke the Evangelist wrote the opening verses of his gospel. The stories and songs which Luke relates, he collected "in Jerusalem and its neighborhood during his two years' residence in Palestine" (*Abingdon Commentary*). He may even have heard from the lips of Mary herself, and surely her point of view is preserved throughout these early chapters.

The Song of Mary (Luke 1: 46-55)

FROM very early times this song has been a part of the liturgy of the Christian Church. From personal exultation, the song turns to the social and ethical meanings of Christ's coming. "He hath put down the mighty from their seats and exalted them of low degree"—a prophecy again and again fulfilled and to be fulfilled in Christian history. The lowly in spirit best discern the Christ.

The Song of Zacharias (Luke 1: 68-79)

THE coming of Christ into the world and into your heart and mine is like the dawn. "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

First Century Christian Fellowship

(Continued from page 166)

If a theological term be required, the Fellowship is what the nineteenth century would have called Pentecostal. The holiness, guidance and consecration may be translated into the language of the seven day week, but the essence of these spiritualities is what it has always been. The form of expression recalls the policy of the Jesuits who associated an intense fervor with an apparent acceptance of worldly conventions. The groups gather as ordinary guests in ordinary houses or as ordinary visitors in ordinary hotels. They talk of their faith in an ordinary tone of voice and substitute ordinary laughter for "Amens" and "Hallelujahs." Following American etiquette, they are fond of calling one another by their Christian names, and there is thus no obvious boundary between the hospitable and the evangelical. In the companionship of sons and daughters of the one Father, faith and friendship are blended.

It is thus with respect and gratitude that I suggest the matters of uncertainty which appear to arise out of the situation, as it is developing.

Today, the First Century Fellowship is undenominational in its appeal to the individual. So were the earliest Quakers, the earliest Methodists, the

The Song of Simeon (Luke 2: 29-32)

AN aged servant of God—a simple, holy man—turns toward his release in death. It is like an aged "bondservant," a slave, saying farewell to the master whom he loves. All will be well, for the Christ has come, the glory of the chosen people and a light even to the Gentiles. Since the fourth or fifth century, this hymn has been used in the evening service of the Church.

The Song of the Angels (Luke 2: 14)

AS early as the second century this became a morning hymn of the Christian Church and has, for many ages, been a part of the Communion Service. In its expanded form, it is as follows:

"Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

earliest Brethren and the Salvation Army. We are bound to ask, then, whether the Groups will continue to be a religious order of devoted disciples, serving within the churches, or will become, by the very intensities of comradeship, a church in itself. On the prospects of these alternatives, I express no opinion. But the alternatives appear to be there, and it is to be hoped that the existing churches will not make the mistake of forcing this latest accession of faith into a separatist tendency. To be enthusiastic for a discovered Christ is not, surely, a crime in a Christian communion.

A second point. The crusades of the First Century Fellowship are unique examples of aggressive evangelism. Ninety men and women thus appeared at Louisville, Kentucky. For ten days their meetings in the ballroom of the Brown Hotel were attended by more than an average thousand. On Sunday, they provided for 58 services in 32 churches, and there were many other gatherings. A similar crusade at Asheville, North Carolina, was no less fruitful of real results. That God is using this movement to reveal himself to man, cannot be seriously questioned. I would only add that the Almighty is also using other agencies no less powerfully.

Thirdly, there is this vexed question of "sharing".

As I understand it, the theory is simple. It has been found that the individual is sustained and disciplined, and that "the group" is nourished, if experiences of the life, spiritual and moral, are disclosed at what a former generation would have described as testimony meetings.

Up to a point, there is here no material for controversy. Not only saints but artists, and scientists, and physicians, are agreed that whatever we know of good in persons or things, ought to be shared with all who would be benefited thereby. The Word of God, made flesh in Christ and recorded in Scripture, is not a gift to be kept to oneself.

But what here may be, perhaps, in question is not whether the love of Christ shall be shed abroad by the church, but whether and to what extent the soul of the individual shall be laid bare to the church. That Peter was invited to confess Jesus as Son of God, is quite true. But I am asking myself whether there was any occasion, recorded in the gospels, on which our Lord called together a "group" in order that they might discuss with one another their personal intimacies whether of sin or of sanctification. What He did insist upon was Himself as the Example, and after the resurrection, what appears to have absorbed the disciples in the upper room was His glory alone, which, moreover, was the sole theme of St. Peter's first sermon.

In the struggle against sin, whether sexual or of any kind, and the relief of the conscience from the burden of guilt, confession to a forgiving God is commanded. It will always be a matter of debate how far a human intermediary is to assist such a confession. In the Roman Church, the confessional is strictly secret and, as a result of abuses, carefully safeguarded. At the penitent form of the Salvation Army, the sinner, though in public view, has no companion save the officer who assists him in his progress to the Cross of Christ. At the Class Meeting of the Methodists, there has been a more open publicity. The First Century Fellowship has to deal here, then, with a problem, by no means to be solved in a casual manner.

In the groups, it is held to be obvious that, on suitable occasions, there must be plain dealing with problems of sex. It is claimed that the treatment of this subject is "aseptic." If the Fellowship is able wisely to assist people in this matter, including victims of divorce, an immense service will have been rendered to our generation. But, again, I turn to the Example. No teacher said more about sex than did Jesus. But it should be added that no teacher said what he had to say on this subject in fewer words or on fewer occasions.

It is thus in no presumptuous or hostile spirit that I offer a final comment. It is that some of us who have found it no easy matter to retain any spirituality at all, are most assisted in the clamber up the Hill of Difficulty, not when we think of ourselves, but,

on the contrary, when we forget ourselves. Sharing has its place, doubtless, in the scheme of things, but there is, after all, something to be said for the Unknown Soldier of the Cross whose life is hid with Christ in God. Standing before the mystery of being, human and divine, I am sometimes a little envious of those who are able confidently to declare that they have surrendered all to Christ and held nothing back. My own text has still to be, "Not as though I had already attained or were already perfect."

How Ferry Does It (Continued from page 172)

Coburn's *New Archeological Discoveries*, Hilprecht's *Explorations in Bible Lands*, Libby and Hoskin's *Jordan Valley and Petra and Sarcophagus of an Ancient Civilization* by George H. Robinson. I don't read many books of sermons."

And I noticed that there were very few such on his shelves.

"Ministers are always interested in sermon preparation," I said. "Would you mind telling me how you go about it?"

With a smile, he walked over to his desk and handed me the *Sermon Builder*. "Mr. Leach, the editor of *Church Management*, may be interested to know that I use this. It is a great help."

As I leafed through it, with his consent, I found many sermons in process of construction.

Continuing, he said, "I write my manuscript in pencil on typewriter size paper, in long hand. Any clippings I put in an envelope and file all together. For pulpit use I make notes on small size paper, 4 by 5 inches, but I seldom refer to the notes. I also keep a file of a great variety of subjects, and so always have material at hand."

"I usually write a sermon at a sitting and give over Wednesday and Friday mornings to the two sermons. Sunday morning I get up at 7 and at 8:30 am in the study going over the sermon for the morning. After a rest in the early part of the afternoon I work on the evening sermon from 4 or 5 o'clock on."

Before I left, Dr. Ferry conducted me through the entire building. As we passed from room to room he told me about the group or groups using it. It is impossible in this article to tell of all of these. But one is the Cross Bible Class of five hundred young men that meets every Sunday in the year, summer included. During the winter months the big gymnasium in which the class meetings are held is packed to overflowing. The class is completely organized and has a program of its own that ministers to the needs of its members.

After the good-byes were said and I walked away from the church, I said to myself, "Dr. Ferry's success lies first of all in himself. He has personality, sincerity, vision, courage, tact, and he is a bear for work. He takes nothing for granted and no detail escapes him."

Christmas in Verse

THE GLORIFIED STABLE

By Guy Clemmitt

From a crowded village inn
Mary was turned away,
And sent off to a stable
To rest upon the hay.

From the inn came noise and laughter
—Curse of the dissatisfied,
While off in the lonely stable
A new born baby cried.

The inn was filled with tumult,
Its guests missed the angel's song,
Humble shepherds upon a hill
Heard the anthem of God's throng.

The inn keeper collected shekels
—Pay for the service he gave,
Wise men poured out treasures
At the crib of Mary's babe.

The inn was far too crowded
To greet Christ at his birth,
Guests too busy to hear the song
Of "Peace to men on earth."

Folk in the inn of Bethlehem
Heard not God's son when he cried,
But his cry was heard in a stable,
And the stable was glorified.

CHRISTMAS CAROL

(From the Italian)

When Christ was born in Bethlehem,
'Twas night, but seemed the noon of day;
The stars, whose light
Was pure and bright,
Shone with unwavering ray;
But one, one glorious star
Guided the Eastern Magi from afar.

Then peace was spread throughout the
land;
The lion fed beside the tender lamb;
And with the kid,
To pasture led,
The spotted leopard fed;
In peace, the calf and bear,
The wolf and lamb reposed together
there.

As shepherds watched their flocks by
night,
An angel, brighter than the sun's own
light,
Appeared in air,
And gently said,
"Fear not,—be not afraid,
For lo! beneath your eyes,
Earth has become a smiling paradise."

STAR OF THE EAST

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shonest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.



WRITES HIS OWN CHRISTMAS CARD

Arnold F. Keller wrote his own Christmas carol, mimeographed it on the letterhead he secured from the Church World Press, and used it for a Christmas card. Rather interesting, isn't it?

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!
—Eugene Field.

A CHRISTMAS CAROL

Our Lady came to Bethlehem
And stood outside the door.
The angels spread a cloth of gold
Before her on the floor
And bowed their knees to greet the Maid
And the Blessed Child she bore.

The other guests came hurrying past,
For it was dark and late;
Envy and Murder, Greed and Lust,
Anger and Pride and Hate.
"You must make room for us," they said.
"Let poorer people wait."

Our Lady came to Bethlehem,
And waited in the street.
Prince Michael with his holy hands

Kept warm her weary feet,
And round her head the bitter air
Grew tremulous and sweet.

"No room tonight," the landlord said.
"Go somewhere else to stay.
Just now my guests are gathered in,
My rooms are bright and gay.
But people who are nobodies
Had better move away."

So I will go to Bethlehem
At this new Christmas tide
And I will stand where Mary stands,
In the chilling rain outside,
And at the Virgin Mother's feet
In peace I will abide.

With all the guests that lie within
I'll have no part or share;
For all their wealth and gleeful ease
Why should I greatly care,
Since I may bide where Mary stands
And Jesus Christ is there.
—John Rathbone Oliver, in *The Living Church*.

Hymn Responsive Service~

A SPECIAL evening service for Christmas was prepared by Rev. Frank D. Getty, director of young people's work for the Presbyterian Board of Christian Education, and used under his personal direction in the Mt. Airy Presbyterian Church, Philadelphia. The service was responsive in form, the leader reading appropriate extracts from the Scriptures and the congregation singing stanzas of Christmas hymns and carols. In addition to conducting this special service Mr. Getty preached to the Mt. Airy congregation a sermon on "Why Was Jesus Christ Born?"

His specially prepared responsive service was as follows:

LEADER:

Lift up your heads, O ye gates; Yea, lift them up,
ye everlasting doors,
And the King of glory shall come in.

CONGREGATION:

Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

LEADER:

Sing unto the Lord a new song: Sing unto the Lord, all the earth....
Declare His glory among the nations. His marvellous works among all the peoples.

CONGREGATION:

Hark! the herald angels sing, "Glory to the newborn King;
Peace on earth, and mercy mild, God and sinners reconciled!"
Joyful, all ye nations, rise, Join the triumph of the skies;
With th' angelic host proclaim, "Christ is born in Bethlehem!"
Hark! the herald angels sing, "Glory to the newborn King."

GLORY TO GOD IN THE HIGHEST

When Christ was born of Mary free
In Bethlehem in that fair citie,
Angels sungen with mirth and glee,
In Excelsis Gloria!

Herdsmen beheld these angels bright
To them appeared with great light,
And said, God's son is born this night,
In Excelsis Gloria!

This King is comen to save kind
(Even) in Scripture as we find,

(There) fore this song have we in mind,
In Excelsis Gloria!

(Then, dear) Lord, for Thy great grace
(Grant us) in bliss to see Thy face,
Where we may sing to Thee solace,
In Excelsis Gloria!

And 'tis not sure so full a benefit
Freely to give, as freely to require.
A bounteous act hath glory following it,
They cause the glory that the act desire.

—Lady Carew.

PEACE ON EARTH, GOOD WILL TO MEN

Oh, when the day shall break
O'er realms unlearned in warfare's cruel
arts,
And all their millions wake
To peaceful tasks performed with loving
hearts,
On such a blessed morn,
Well may the nations say that Christ is
born.
—William Cullen Bryant.

LEADER:

Oh, that men would praise the Lord for His loving-kindness,
And for His wonderful works to the children of men!
Let them exalt Him also in the congregation of the people,
And praise Him in the assembly of the elders.

CONGREGATION:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the King of angels;
O come, let us adore Him; O come, let us adore
Him;
O come, let us adore Him, Christ the Lord.

LEADER:

Let the peoples praise Thee, O God; let all the peoples praise Thee.
Oh, let the nations be glad and sing for joy; For Thou wilt judge the peoples with equity, and govern the nations upon earth.

CONGREGATION:

How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of His heaven.
No ear may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

LEADER:

And thou, Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

CONGREGATION:

For unto us a child is born, unto us a Son is given;
and the government shall be upon His shoulder;
and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

The Music Of The Church

Edited by Ethan Bradley

CHRISTMAS is a season of joy. Even if the clouds are hanging low, we do emerge from the shadows when the holiday spirit is all about us.

And this is the appropriate time to begin our plans for the festival. The carols will play a big part, for they are joyous. In ancient times they were accompanied by dancing. The word Carol itself denotes a ring dance in its original Italian, and from "Carolare" we derive the word "song". The great hymnologist, Julian, tells us that "the musical term is synonymous with balata, which is defined as "canzone che si canto balando", or in plain English, "a song which is sung and danced at the same time."

In the very early days of worship only the best talents that man possessed were considered worthy of an offering to the Divinity, and the poetry of motion of the dance was one of his greatest gifts. We have only to turn to the Old Testament to find numberless examples of singing and dancing as accompaniments to the prayers and praises addressed to

Jehovah. Turn to the 149th Psalm and read: "Let the children of Zion be joyful in their King. Let them praise his name in the dance."

Little by little the churches of our time are returning to the beautiful and joyous in their worship, though we can hardly expect the restoration of the dance in-doors.

In addition to being instruments of joy, the carols are for the most part simple narratives, as are the Spirituals of the Negro race, and we have asked Dr. Karl P. Harrington to tell us something of these story-tellers.

The old French Carol, "Bring a Torch", will, we believe, interest our readers, and we hope many of you will include it in your own Christmas programs. Perhaps some will want to sing it in the original tongue as well as in English, and we are giving you the opportunity. We are indebted to The Century Co. for permission to use this selection from *THE AMERICAN STUDENT HYMNAL*.

Christmas Carols As Story Tellers

By Karl Pomeroy Harrington

AS we should expect, the traditional Christmas carol emphasizes the most dramatic incidents in connection with the coming of a Savior, the shepherds in the field surprised by a great light and an angelic chorus in the skies, the lowly manger among the dumb beasts, where the blessed infant was cradled, and the arrival, guided by a miraculous star, of eastern kings to do homage to the new King of men's hearts and lives, and to open before him and his astonished mother wondrous gifts of costly treasures. On these, as well as the maidenhood of the blessed mother, the annunciation, and the embarrassing position of Joseph, the changes are rung in a great variety of meters.

Moreover, all kinds of embellishments have crept in during the centuries. Joseph is said to be an old man, whose

"hair was white and his head was wide";

and we are told that as he

"was a-walking he heard an angel sing";

and it is noted as strange that

"He could get no house who houses did frame."

Of the shepherds we read,

"For the wolves howl around them, and bitter the air,"

while

"Winter chid and sent
The angry north to wage his wars."

But over ice and snow the shepherds

"Came singing all in a rout
Fal-an-tiding-dido."

In Bethlehem

"Lo, within a manger lies
He who built the starry skies."

Not only an "ox and ass are his courtiers," but also "the ox and ass and camel him adore," for they "him know, kneeling on the knee." He with the little calf "shared the stall." But he has "a crib" and a "wooden dish," and his mother "poor attire." "His hair was like a light," . . . "like a star, . . . like a

crown"; and when his visitors came to greet him, they "lift the wooden latch," and "His pretty hands stretch out to take" the simple gifts that were brought him.

In an old French carol, however, the people offer him, in their joyous celebration, "a ball of silk," "a pot of milk," birds, cheese, cake, and a set of tools to use when he grows up!

Of the wise men, Melchior was "watching in his tower," when suddenly the light of the wondrous star breaks upon his sight . . . then the kings

"Come riding far over the snow-covered ice,
Royal in throng, noble in song,
With tambours and drums they go
sounding along."

Again,

"Three kings came from the east
country,
Which knew they by astronomy . . .
They offered him gold, myrrh, incense,
He took them with great diligence."

Sometimes the narrative takes dialogue form, as at the time of the "Salutation" by the angel, when

"bespoke the maid again
And answered womanly,
'Whate'er the Lord commandeth me
I will obey truly';

The legend of "Good King Wencelass" is not exactly a Christmas carol, but millions have sung it as such, telling how the monarch lavished his stores on the poor peasant, and thus exemplified the spirit of the Master.

Of course the holly and the ivy come in for a large share of laudation:

"And the first tree of the greenwood,
it was the holly,"

which

"bears a berry as white as the milk,
... as green as the grass, ... as black
as the coal," ... and "as blood it is
red."

But also

"The holly bears a prickle
As sharp as any thorn,"

and

"A bark
as bitter as any gall";

and as thus broadly symbolized,

"Of all the trees that are in the wood
The holly bears the crown."

We cannot now discuss the many macaronic carols. One of them at least, the famous "In Dulce Jubilo," is said to have been sung by angelic visitors to Henry Suso, in the 14th century, whereupon he proceeded without delay to dance with these celestial singers.

"In dancing, sporting, reveling, with
masquerade and drum,
So let our Christmas merry be, as
Christians doth become."

Times change, and methods pass into disrepute, with new standards.

Many a curious legend has found its way into the carols. There is, for example, the story of the "lot" whereby Mary chooses Joseph as her husband because of the budding of his rod. Herod's roasted cock in the dish before him, when called upon to testify to the kingship of the new-born Babe,

"thrustend and feathered well
By the work of God's own hand,
And he did crow full fences three
In the dish where he did stand."

A quaint legend relates how the heavenly Child spoke before birth to assure Joseph of the immaculate character of his virgin mother. Mary asked for cherries; Joseph said the father of the child should pluck them; then spoke the unborn infant:

"Bow down then the tallest tree
For my mother to have some."

We hear of a cuckoo that flew to the manger, and the thorn

"Which has never so blossomed since
Christ was born."

304

Each in His Own Tongue

Anonymous

UN FLAMBEAU, Irregular
Old French Carol



1. Un flam-beau, Jeannette, I - sa - bel - le! Un flam-beau—Cou-rons au ber-ceau.
2. C'est un tort quand l'En-fant som-meil - le, C'est un tort De cri - er si fort.
3. Dou - ce - ment, dans l'é - ta - ble clo - se, Dou - ce - ment Ve-nez un mo-ment!



C'est Jé - sus, bon - nes gens du ha - meu; Le Christ est né, Ma - rie ap - pel - le. Ah!
Tai - sez - vous, l'un et l'au - tre, d'a - bord! Au moin - dre bruit, Jé - sus s'é - veil - le. Chut!
Ap - pro - chez - que Jé - sus est char - mant! Comme il est blanc, comme il est ro - se! Do!



Ah! Ah! que la Mère est bel - le! Ah! Ah! que l'En-fant est beau!
Chut! Chut! il dort à mer - veil - le. Chut! Chut! voy - ez comme il dort!
do! do! que l'En - fant re - po - se! Do! do! do! qu'il rit en dor - mant!



1 Bring a torch, Jeannette, Isabella!
Bring a torch, to the cradle run!
It is Jesus, good folk of the village;
Christ is born and Mary's calling:
Ah! ah! beautiful is the mother!
Ah! ah! beautiful is her Son!

2 It is wrong when the Child is sleeping,
It is wrong to talk so loud;
Silence, all, as you gather around,
Lest your noise should waken Jesus:
Hush! hush! see how fast he slumbers;
Hush! hush! see how fast he sleeps!

3 Softly to the little stable,
Softly for a moment come;
Look and see how charming is Jesus,
He is white, his cheeks are rosy!
Hush! hush! see how the Child is sleeping;
Hush! hush! see how he smiles in dreams.

275

or in an old French carol where Joseph, Mary and hosts and hostesses in Bethlehem are introduced, as a place is urgently sought for the birth of the Lord. Later Mary pleads,

"Joseph dearest, Joseph mine,
Help me cradle the child divine."

In the carol of the "three ships" that "came sailing,"

"Our Saviour Christ and his lady"
sail into Bethlehem; or again it is
"Joseph and his lady fair,"

and

"He did whistle and she did sing
On Christmas day in the morning."

But Christmas is a day of great joy and rejoicing for mankind, and gladness expresses itself in merriment and even revelry, at times. In England indeed December 25th was an old pagan festival, and has long been traditionally associated with wassailing. In "This Endris Night" carol Mary begs of her infant Son:

"I pray thee, grant me a boon, . . .
That child or man, who will or can
Be merry on my day."

(Now turn to page 187)

Peter Cartwright

By William L. Stidger

Department of Homiletics Boston University School of Theology

Good old Peter Cartwright. His religious experience was real. He knew sin. He had apostolic audacity. Combined with courage there was an uncultured brilliancy in his character which made him a leader. He had an overflowing religious experience from which he preached. Dr. Stidger has done well in revealing his character and the source of his strength.



William L. Stidger

HELEN HARDIE GRANT, author of "Peter Cartwright: Pioneer," says that this saying of the Scotch divine about Methodism is the one sentence that sums up and interprets most accurately the spirit of Peter Cartwright, the pioneering prophet of "Overflow Preaching" in the days of Abraham Lincoln. Peter Cartwright comes down even unto this day, fascinating us as he fascinated the high and the low of his generation. I have studied his life, his personality, his methods, his earnestness, and have come to the conclusion that he was a great giant of his day and of all days of the ministry because, he, too, was of that breed of preachers of whom we have a right to say, "He preached out of a great overflow, of life, of experience, of interest in human beings, of physical vitality, of religious experience." He belongs in this group of Overflow Preachers and has stood the test of time, and still survives enough to have books and innumerable articles written about him.

I

He Preached Out of a Great Overflow of Physical Vitality

A man who saw him and knew him for years said of him, describing his physical appearance: "He was then about forty years of age, with an attractive and strongly marked physique, nearly six feet in height, erect and vigorous. His large, well formed head was covered with closely curling, coal-black hair, and poised on a short, thick neck. A large, round, clean-shaven face, small Grecian nose and a mouth, at once mobile, expressive, and firm. His hands and feet were rather small, and his step elastic and decided. His stout ensemble proclaimed him every inch the man, with a countenance which could blaze with mirth, flash with contempt, frown with wrath, or darken with defiance. His intellectual

faculties corresponded with his superior physical organism, and his perceptions were quite clear and usually correct. But giving intensity to his entire being was that indomitable energy characteristic of those born to rule and, securing to such, a recognition of their positions as leaders."

Peter Cartwright was a rugged pioneering prophet in physical appearance.

A Catholic priest, speaking of the Peter Cartwright brand of early preacher down around St. Louis, said: "Never mind, they can't do much; if nothing else will do, we'll starve them out!"

"Starve them out!" the disgusted Bishop replied: "Why, those circuit riders will live where a dog would starve to death."

Cartwright himself gave a strong and telling description of the circuit rider of the Lincoln days when he said:

"A Methodist preacher in those days, when he felt that God had called him to preach, instead of hunting up a college or Biblical institute, hunted up a hardy pony or a horse and some traveling apparatus, and, with his library always at hand, namely, Bible, Hymn Book, and Discipline, he started, and with a text that never wore out or grew stale, he cried: 'Behold the Lamb of God, that taketh away the sins of the world.' In this way he went through storms of wind, hail, snow, and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night—wet, could, weary and hungry; held his horse by the bridle all night, or tied him to a limb, slept with his saddle-bags for a pillow, and his old big coat, or a blanket, if he had any, for a covering. Often he slept in dirty cabins, on earthen floors, before the fire; ate roasting ears for bread, drank buttermilk for coffee, or, sage tea for imperial; took, with hearty

zest, deer, bear meat, or wild turkey for breakfast, dinner, and supper—if he could get it. Under such circumstances, who among us now would say: 'Here am I. Lord, send me'?"

They had need of physical energy in those pioneering days, and Cartwright tells us of how once "When he had not power to resist temptation, that he struck a ringleader of a mob a 'sudden blow in the burr of the ear and dropped him to the earth.'"

The ministry in those days required physical vitality, and Cartwright had it—six feet of it, a rugged consecrated, pyramid-like mass of it. And the ministry of today would command more respect if we had fewer Little Lord Fauntleroys, Sir Galahads, Cane-Carrying Crusaders, Pulpit Pastry Cooks in it. We need more men who can preach out of an overflow of rugged manliness, men who suggest these pioneers, and Circuit-Riders in their physical and spiritual backgrounds.

II

He Preached Out of an Overflow of Unique Personality

He dared to be himself. He was untrammeled. He could not be classified, and he would not be moulded into the orthodox conception of a parson, even to the standards of his day. Most of these overflow preachers of whom I have written, I note—dared to remain themselves, dared to express religion in their own way; dared to develop their own methods of serving and preaching. Because of that unwillingness to conform, because of that unwillingness to step into the stride of their contemporaries they survived in the hearts of the people of their own days and in the history of all preaching of all days.

Several stories, some of which have become general, illustrate this courage of originality in Cartwright.

The story of how General Jackson came suddenly into a church in the south where Cartwright was preaching, and an excited sponsor informed the preacher that Jackson was there, and his immortal reply still survives: "And who is General Jackson? If he don't get his soul converted, God will damn him as quick as he will a Guinea Negro!"

Another story illustrating the unique overflow of his personality is the popular one of the time that he and Lincoln were running for Congress. Lincoln stepped into a church where Cartwright was preaching. At the close of the service the preacher gave the invitation to the altar. He asked all of those who expected to go to Heaven to stand up. Then he asked all who expected to go to Hell to stand up. Lincoln did not stand. Then he turned to Lincoln and said: "And where do you expect to go, Mr. Lincoln?" And Lincoln replied: "To Congress, Mr. Cartwright."

One day Bishop Bascom, of the Methodist Church, South, was in his audience, and while Cartwright preached, he nervously played with his watch chain,

until he exasperated the preacher who cried out: "Put up that chain and stop playing with those seals and listen to the word of the Lord!"

Cartwright, expressing the somewhat narrow spirit of his day, preached against rum, slavery, cards, jewelry, and "Ruffled Shirts," all of which were put into the same category of major sins. One day a certain dandy came to church wearing a ruffled shirt—and even worse; sat with the women, on the women's side of the church. Cartwright, irritated, suddenly stopped in his sermon and said: "I am speaking to that young man there—the one standing on the seats of the ladies, the young man with the ruffled shirt on. I doubt not that the shirt was borrowed."

Later on, in telling of this incident, Cartwright himself said: "It was not until he tore off his ruffles and threw them down in the straw that God blessed his soul."

Once when invited to dinner at a Governor's home, he held up the beginning of the meal, when it appeared that the meal was to start without the formality of asking God's blessing on it, with a commanding gesture and a shout: "Hold on Governor! Ask a blessing first!"

Another time when a young preacher prayed, he yelled out to the audience: "Three prayers like that would freeze hell over!"

He disliked display in jewelry and clothes, but he never quite got his own wife over this natural feminine vanity, and once when she had bought a new hat of the prevailing style, which was large, and came into church late with it on, he stopped in the midst of his sermon to shout: "Well, if here doesn't come Sister Cartwright with her cupboard on her head."

When a woman once asked him why it was that so few circuit riding ministers had Doctor of Divinity degrees, he shot back at her: "Because our Divinity is not sick, Madam, and has no need of doctoring."

He had a contempt for Doctors of Divinity and education because he believed that it dulled the religious sense. The educated preachers whom he had met could not stand the wear and tear of the pioneering ministry. He felt that when you had religion—real religion—knew your Bible and books—that the schools were superfluous—and he had the courage to say so. And yet he did not undervalue education. Helen Hardie Grant in her book on Cartwright has him say:

"He never forgot his deep satisfaction in an experience with a well educated Presbyterian minister who superciliously addressed him in Greek. The only language Peter knew, apart from his mother tongue, was a few words of German. 'I listened to him,' he says, 'as if I understood it all, and then replied in Dutch. This he knew nothing about, neither did he understand Hebrew. He concluded that I had answered him in Hebrew, and immediately caved in and

A Forum for Creative Thinking

The First Congregational Church, Portland, Oregon, Raymond B. Walker, should now be added to the list of churches which are finding the Sunday evening forum profitable. We are reproducing below the inside pages of the recent announcement made by the church.

THE PROGRAM

Every Sunday Evening

7:45—EVEN SONG

A Beautiful Service of Music and Quiet Worship in the Church Auditorium

8:15—THE SEMINAR

Held in the Assembly Hall on the main floor

An Atmosphere of Friendliness

We shall maintain the happy fellowship which has characterized our evening gatherings in the past . . . here you may enjoy old friends and make new friends.

The discussions will be spirited and many differing opinions expressed, but all in a spirit of good will.

FREE PARKING

at the

Broadway Parking Lot
Broadway at Jefferson

Two Blocks from the Church. Pay ten cents as you enter. Have your ticket stamped at the church door. Your money will be refunded when you take out your car.

CREATIVE COURAGEOUS THINKING

on the Great Human Problems of Today

Sunday evenings this season at First Congregational Church will be devoted to a series of Seminars on Social Problems . . . an adventure for students of contemporary life in facing the challenge of these times . . . endeavoring to meet problems in the Christ-spirit of earnest good-will and practical service.

Outstanding leaders will deal with various aspects of the problems . . . there will be open discussion and a summary of opinion in Seminar findings.

THE FIRST SEMINAR

October 4th to November 8th

“OUR CHANGING ECONOMIC ORDER”

The following subjects will be presented by experts in each field:

THE CAUSES OF WORLD UNREST
UNEMPLOYMENT—THE CAUSE AND CURE
LABOR'S VIEW OF A NEW WORLD
COMMUNISM VS. CAPITALISM
THE VANISHING FARMER
TAXES—WHO SHALL PAY THEM?

The Seminar Leaders

Chairman: Mr. Frank Plaisted, Business Man and Civic Leader. The Counsellors: Mr. Harry O. Mitchell, District Manager, Department of Foreign and Domestic Commerce, U.S.A.; Miss Grace Steinbeck, Secretary, Portland Young Women's Christian Association; Mr. H. H. Kingsley, former Superintendent of Schools in Evanston, Ill.; Miss Jessie M. Short, Professor in Reed College.

FUTURE SEMINARS

International Relations

Nov. 15-Dec. 13

Race Relations

Jan. 3-Feb. 7

The Social Teachings of Jesus

Feb. 14-Mar. 20 (Lent)

The Problem of Crime

(including Prohibition and Law Enforcement)

April 3-May 1

Civic Betterment

May 8-June 5

GOOD-WILL TOURS

An interesting feature of the year's program will be a series of Good-Will Tours providing a means of direct contact with various groups and institutions in Portland . . . that we may better learn how to live together and co-operate in achieving the common good.

Watch for announcement for the first tour to be held late in October.

stated to the company that I was the first educated Methodist preacher he ever saw. I do not wish to undervalue education, but really I have seen too many of these educated preachers who forcibly reminded me of lettuce growing under the shade of a peach tree, or a gosling that had got the straddles by wading in the dew, that I turn away sick and faint."

And yet, when this pioneer came to Boston he was well received, and the educated, cultured people with whom he lived appreciated his genius and his originality. He was refreshingly alert mentally, and beautifully responsive to genuine culture and the deeper, more tender feelings of life.

III

He Preached Out of an Overflow of Religious Experience

Back to this characteristic of all Overflow preachers we always come in the final analysis of their unique power.

The outlines of this series have been alike, intentionally. I have wanted to show in this series that the truly great overflow preachers have certain things

in common; educated or uneducated; wise or foolish, schooled or unschooled; they have all had a great, intense, religious experience out of which they have lived and preached.

Peter Cartwright was not a religious boy. He was quite the opposite. Once when a gambler came to town and taught young Peter to gamble he became so expert that he won that gambler's fiddle, his cards, and his horse from him before he got through with him. Whatever he did he did well.

Then came a revival meeting in which he came under conviction of sin, and was converted. He describes that conversion in this graphic manner:

"Divine light flashed all around me. Unspeakable joy sprung up in my soul. I rose to my feet, opened my eyes, and it really seemed as though I was in heaven; the trees, the leaves on them, and everything seemed, and, I really thought were, praising God. My mother raised the shout, my Christian friends crowded around me and joined me in praising God, and, though I have been, since then, in many instances unfaithful, yet I never have for one moment doubted that the Lord did then and there forgive me my sins

and gave me religion. I had a religious mother, and when it pleased God to give me religion it was not one of your tippy, silver-slipped kind of conversions, but it was a backwoods conversion. I struggled hard for it, and I know I obtained the pardon of my sins."

Later he spoke of his joining the Methodist church in this way:

"In June, 1801 I joined the Methodist Episcopal Church, which step I have never for one moment regretted; and if they were to turn me out, I would knock at their door until taken in again."

He had great sympathy with the emotional concommitants of a religious experience. He knew that you reach people through their religious emotions more surely, directly and securely than through their mental processes. He lived in a day when conversion brought great ecstasy and joy; had great sympathy for people who felt like shouting when they "Got religion;" because he had had that same joy and illumination himself. Ye he did not believe in excess. In one case he tried to stop a woman's shouting because she had come to be a nuisance. But that woman was swept into shouting ecstasy and cried out to him: "Brother, you may wink and you may blink as much as you please, but I MUST shout!"

There is something real about this religious experience of conversion. It seems that, at least, our Overflow preachers have all had it. Without it there seems to be something of the "Blind leading the blind" in our ministry. We have become so involved in our churches in preaching the Social Gospel, in equipping our institutions for what we call "Social Service" that we have forgotten that "The sins ye do by two and two ye shall pay for one by one;" we have forgotten that Jesus dealt with human beings one by one; we have forgotten that every great religious leader who rallied vast hordes to his standards—without a single exception—had some sort of a religious experience; some "Illumination," some "Rebirth," "Conversion," some "On the Road to Damascus" some "River Jordan," some sudden sense of "Cosmic Consciousness," experience such as we have seen in the life of Peter Cartwright, and in the lives of the Overflow Preachers. Perhaps it will finally mean that religious leaders become "Overflow Preachers," unforgettable preachers, men who live beyond their days in a real Immortality because they HAVE had this experience.

Dr. E. P. Dennett, editor of the *California Christian Advocate*, in reviewing "Men of the Great Redemption" which is intended to be the second of a Trilogy of books which I have written on this "Overflow" idea says: "Dr. Stidger takes the position, which we believe is valid, that, while we cannot too greatly stress the social gospel, we can too EXCLUSIVELY stress it as though religion were nothing but social Christianity."

If the church ever has the power that it had in the days of the Peter Cartwrights, it will have to get

A Covenant—Among Preachers

January 29, 1752

It is agreed by us whose names are underwritten:

1. That we will not listen or willingly inquire after any ill concerning each other;
2. That if we do hear any ill of each other, we will not be forward to believe it;
3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned;
4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever;
5. That neither will we mention it, after we have done this, to any other person;
6. That we will not make any exception to any of these rules, unless we think ourselves absolutely obliged in conference so to do.

John Jones

William Shent

John Wesley

John Lumbath

Jonathan Reeves

C. Perronet

John Nelson

John Haime

Charles Wesley

E. Perronet

Joseph Conley

Thomas Maxfield

I. Dorres

—Methodist Men.

back to preaching like the Peter Cartwrights did—preaching that came out of the validity, the eternal reality, and the power-compelling utterances of a man who came to a great day, a great moment, to a great religious experience, when he saw God face to face; and after that, could never speak, save like a mad-man; a man mad for the salvation of human beings.

A STRANGER'S TOMB

When Christ was born in Bethlehem
No shrine was His nor diadem;
And when He suffered Calvary's doom
They laid Him in a stranger's tomb,
A stranger's borrowed tomb.

He would not try for earthly thrones,
He would not turn to bread the stones,
He would not leave the cross till dead,
He had not where to lay his head
Save in a stranger's tomb.

But now He knows the Father's smile,
The glory of the "second mile,"
The fellowship of hearts that pray,
The high reward of that dread day
That closed in a stranger's tomb.

But some would nail His hands to creeds,
Those hands so rich in loving deeds,
Would carve Him cold in stone and glass
And bury Him in rites, alas!
So like a stranger's tomb.

Today within His church He stands
And begs it to unbind His hands,
Lest, false to love and faith and truth,
It stifle still His deathless youth,
Itself a Stranger's tomb.

—Henry H. Barstow.

An American Translation

By Mary Irwin

MORE than four hundred years ago William Tyndale replied to an ecclesiastic's criticism of his translation of the Bible, "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scripture than thou doest."

Four hundred years ago, as now, the inspiration that produced new translations was the desire to make the Scripture understandable to the "boy that driveth the plow"—the man in the street, the woman in the home, the child in the nursery. The desire to give the average man a book to read, and not merely a book to revere.

Tyndale's translation was bitterly opposed by Church and State, and his temerity in producing it finally cost him his life. That he added vitality to the Scripture by translating it into the mother tongue of his country and into the words of the common people is proved by the fact that in 1611—nearly a hundred years later—92 per cent of Tyndale's NEW TESTAMENT was adopted into the King James Version.

Fortunately it has ceased to be a capital offense to alter the spelling, pronunciation, and wording of the Bible, but to this day when new translations appear they are greeted with a storm of words—usually heated, often abusive, sometimes commendatory. Ecclesiastics, who have been fitted by long years of arduous study to understand the Bible—or, perhaps, to make their own interpretation of what they do not understand—ask why is a new translation necessary, and delight in picking out a phrase here and there in the new translation which does not please them—which does not sound as beautiful—as the old familiar lines in King James' Version. They object to being told Joseph was "good-looking" and that Potiphar's wife "took a fancy to Joseph." This sounds like the daily newspaper, not the Bible, they say—but the average man reads his daily newspaper with a great deal more interest than he does his Bible; his daily newspaper has a greater influence upon his life, his conduct. Surely that is justification for Americans translating the Bible into the American language for American readers!

Further justification—if they need it—is the great advance made in knowledge of language, archaeology and history through the many discoveries of ancient Greek and Hebrew papyri since the days of Erasmus, Tyndale and King James. When Erasmus made his translation he



Edgar A. Goodspeed

had access to perhaps six manuscripts—the Biblical scholar today has access to six thousand!

Goodspeed says that the original Greek texts of the Bible were written in the vernacular, not classical Greek, and that vernacular American is nearer the meaning of the apostles than the literary verbosity of sixteenth century English scholars. In his American translation of the New Testament, Matthew, Mark, Luke and John write their stories much as if they were living in Chicago, say, and writing of contemporary events.

True, it may startle some to read:

"Now these were the circumstances of the birth of Jesus Christ. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the Holy Spirit. But Joseph, her husband, was an upright man and did not wish to disgrace her, and he decided to break off the engagement privately."

Modern? Yes. Perhaps that is why a young girl away at college wrote her father that it was "as interesting as any novel." "I wonder why people should disapprove," she went on to say, "when it has the marvelous effect of making flappers read the Bible."

And a friend of ours seeing the eight-year-old son of the house in which he was visiting absorbed in a book, leaned over the back of the chair to find out what "blood and thunder" literature is now popular with Young America, and to his everlasting astonishment found it was The Gospel According to Matthew, in the American translation by Goodspeed.

J. M. Powis Smith, under whose editorship the American translation of The Old Testament was made, did not eliminate all the thee's and thou's from this translation as Mr. Goodspeed did, but followed very closely the Hebrew language as it was spoken by the prophets, with the meaning the prophets intended. An interesting example of the neces-

sity for modern translation because of changing diction, Mr. Smith points out in Proverbs 31: 10, "Who can find a virtuous woman? for her price is far above rubies," was not intended as a reflection upon the chastity of the feminine population, but meant indeed, "O, that one might find a good wife,"—the good having reference to all the worthy qualities desired in the mistress of a household.

Ever since the days of Tyndale there have been numerous English translations of the Bible. Sometimes these translations have been too "English" for American ears; sometimes Scotch idioms creep in, as unintelligible to the average American as the original Hebrew would be, as, for example, Moffatt's use of "wady" for stream. Smith and Goodspeed put their translations into American English—so the college flapper and the eight-year-old boy can understand them! The inclusion of these two separate translations into one book (just published by the University of Chicago Press) gives a complete American Bible. That the translation might be more accurate, more sympathetic to the meaning of the original writers, five renowned scholars divided the work, each taking that part with which he was most familiar, the thing he knew best. The Hebrew texts were translated by Smith, Alexander R. Gordon, Theophile J. Meek and Leroy Waterman. Edgar J. Goodspeed single-handed did the Greek texts of the New Testament.

Much of the text that had passed for prose in the old versions have now been recognized as poetry in both form and spirit, and the average reader will rejoice in the simplicity of expression and ease of reading of such passages as this:

An American Translation

Proverbs: Chapter 24

I passed by the field of the sluggard, By the vineyard of the man without sense; And lo! it was all overgrown with thistles. Its surface was covered with nettles, And its stone wall was broken down. I looked, and reflected upon it; I saw, and learned a lesson. "A little sleep, a little slumber, A little folding of the hands to rest"— So will poverty come upon you like a footpad, And want like an armed man.

King James Version

I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall poverty come as one that travelleth; and thy want as an armed man.

The poetic form of the word of the Lord that came to Jeremiah makes the drouth more intimately dramatic, yet the change in wording is slight.

An American Translation

Judah mourns, and her gates languish: Men cower in black to the ground, and the cry of Jerusalem goes up. Her nobles send their menials for water—They return with their pitchers empty; Abashed and dejected, they cover their heads. The tillers of the soil are dismayed, Because there is no rain in the land; The plowmen are abashed, they cover their heads. Even the hind in the field calves and abandons her young, Because there is no grass; And the wild asses stand on the bare heights, They gasp for air like crocodiles, their eyes lose their lustre, Because there is no green thing.

Champions of the King James Version say that the American translation makes an operetta out of Solomon's *Song of Songs*. This famous lyric of the Old Testament appears as a dialettic poem, with maiden, lover and chorus speaking in turn.

The striking change in form is shown by a comparison of part of the fifth chapter:

The American Translation

I adjure you, O maidens of Jerusalem, if you find my beloved. That you tell him, that I am sick with love. THE CHORUS TO THE MAIDEN—What is your lover but a lover, O most beautiful of women? What is your lover but a lover, that you do so adjure us?

THE MAIDEN TO THE CHORUS—My beloved is fair and ruddy, distinguished among myriads. His head is fine gold, his locks palm branches, as black as a raven. His eyes are like doves, by streams of water, Bathing in milk, sitting by a pool.

His legs are pillars of marble, set on bases of gold. His form is like Lebanon, as choice as cedars. His mouth is sweet, and he is altogether lovely. Such is my beloved, and such my lover, O maidens of Jerusalem.

THE CHORUS TO THE MAIDEN—Whither has your beloved gone,

King James Version

Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water: they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

Ye, the hind also calved in the field, and forsook it, because there was no grass.

And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

O most beautiful of women:

Whither has your beloved turned, that we may seek him with you?

THE MAIDEN TO THE CHORUS—My beloved has gone down to his garden, to the beds of spices,

To pasture his flock in the gardens, and gather hyacinths.

I belong to my beloved, and my beloved to me, Who pastures his flock among the hyacinths.

THE YOUTH TO THE MAIDEN—You are as beautiful as Tirzah, my love, as comely as Jerusalem, as august as the most distinguished.

Turn your eyes away from me, for they dazzle me.

Your hair is like a flock of goats, streaming down from Gilead.

Your teeth are a flock of ewes, that have come up from the washing.

All of which bear twins, and none of which loses its young.

Your temple is like a slice of pomegranate, behind your veil,

Sixty are the queens, and eighty the concubines,

and the maidens are numberless.

The only one is she, my dove, my perfect one;

She is the only one of her mother; she is the darling of her who bore her.

The maidens look upon her and bless her, the queens and concubines praise her;

Who is she that breaks forth like the dawn, as beautiful as the moon.

As bright as the sun, as august as the most distinguished?

His legs are as pillars of marble, set upon sockets of fire gold: his countenance is as Lebanon, excellent as the cedars.

His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

His legs are as pillars of marble, set on bases of gold.

His form is like Lebanon, as choice as cedars.

His mouth is sweet, and he is altogether lovely.

Such is my beloved, and such my lover, O maidens of Jerusalem.

Whither has your beloved gone,

Bowling And Church Activities

The September issue of *Church Management* carried an announcement of a six hundred word letter contest on this subject. The contest was closed November 15, and the judges have now reached a decision on the letters.

The first prize, a black mineralite bowling ball and a carry bag, goes to Walter H. Stark, Pilgrim Congregational Church, Cleveland, Ohio.

The second prize, a black mineralite bowling ball, goes to Martin J. Hoeppner, Evangelical Lutheran St. John's Church, Buffalo, New York.

The third prize, a bowling ball bag and shoe carrier, goes to George A. Crapullo, Irving Square Presbyterian Church, Brooklyn, New York.

The prize letters will appear in an early issue of *Church Management*.

William H. Leach
Clifford Ellison

the new arrangement makes it intelligible—without the aid of Solomon!

The drama of Jesus' so-called trial before Pilate as told by Goodspeed becomes a scene that might have taken place in an American courtroom—we hear the shouting of the mob because it shouts in our own language—as we have heard it clamor on other occasions:

The American Translation

Now Jesus stood before the governor, and the governor asked him,

"Are you the king of the Jews?" Jesus said, "Yes."

And while the high priests and elders were making their charges against him, he made no answer. Then Pilate said to him,

"Do you not hear what evidence they are bringing against you?"

And he made him no reply to even a single accusation, so that the governor was greatly surprised.

Now at festival time the governor was accustomed to release for the people any prisoner whom they chose, and at this time there was a notorious prisoner named Barabbas. So when they gathered to ask this, Pilate said to them,

"Which one do you want me to release for you, Barabbas, or Jesus, the so-called Christ?"

For he knew that they had handed him over to him out of envy. Now while he was on the bench his wife sent to him to say,

"Do not have anything to do with that upright man, for I have just had a painful experience in a dream about him."

But the chief priest and the elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, "Whether of the

King James Version

And Jesus stood before the governor: and the governor asked him, saying, "Art thou the King of the Jews?" And Jesus said unto him, "Thou sayest."

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, "Hearest thou not how many things they witness against thee?"

And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at the feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

But the chief priest and the elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Surely even those who might prefer the wording of the old version will admit

death. And the governor answered,

"Which of the two do you want me to release for you? They said.

"Barabbas!"

Pilate said to them, "Then what am I to do with Jesus, the so-called Christ?"

They all said,

"Have him crucified!"

He said,

"Why what has he done that is wrong?"

But they shouted all the louder,

"Have him crucified!"

When Pilate saw that he was gaining nothing but that a riot was beginning instead he took some water and washed his hands in the presence of the crowd, saying,

"I am not responsible for this man's death; you must see to it yourselves."

And all the people answered,

"His blood be on us and on our children!"

What good is the beauty of words if we do not know what they mean? What good the sonorous organ-like tones of Elizabethan English if Junior, age eight or thereabouts, and the college flapper won't read them? Can it be doubted that it is a good thing to make the Bible understandable to "the boy that driveth the plow," or his twentieth century descendant?

Christmas Carols as Story Tellers

(Continued from page 180)

So the carols picture for us the celebrations with holly and mistletoe and ivy decorations, the roaring fires, merry masquers, carols, and potations that make warm within. Every man entering the great hall of the house on such an occasion must sing, or

"Some other sport then let him bring."

Hospitality must be generous:

"Christians! see ye let each door Stand wider than it stood before On Christmas Day in the morning."

Children should learn the spirit of merriment:

"Willie, take your little drum, With your whistle, Robin, come, . . . Christmas should be frolicsome."

The order of the day is "wassail" "all over the town," with good brown ale, a boar's head, beer from the best barley, a Christmas loaf, and "mould cheese."

Beauty depends more upon the movement of the face, than upon the form of the features when at rest. Thus a countenance habitually under the influence of amiable feelings, acquires a beauty of the highest order, from the frequency with which such feelings are the originating causes of the movement or expressions which stamp their character upon it.—*Mrs. S. C. Hall*.

twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

HANDWORK projects definitely correlated with the course of study and interesting enough to hold the restless boys and girls of the older groups are always eagerly sought by the wide-awake Vacation Bible School

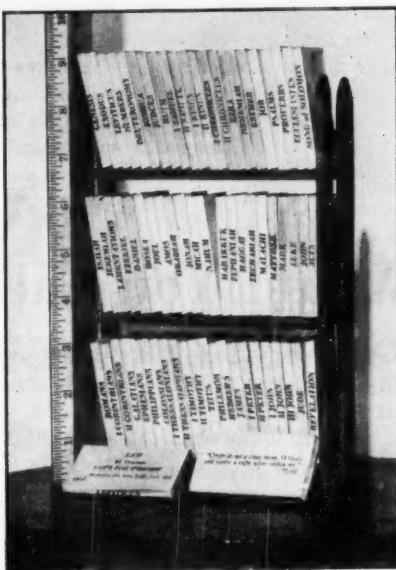
ready printed with name of book, full text of selected Scripture verse and a brief statement of contents has been prepared and can be obtained for a few cents each.

Experience has proven that the boys and girls while making up such sets will learn much of the information about the make-up of the Bible. The correct view of the Bible as a library of sixty-six books, the names of the books with their correct pronunciation, their location and other useful facts will become absorbed almost unconsciously from the busy time chatter around the work table.

Competitive games in arranging the books in their right order, learning the contents or the memory verses will make the Summer mornings full of real interest and value in the children's religious training.

The Ten Commandments in either the abbreviated form or in full text hanging on the walls of our homes and pointed to with pride by the children who have memorized and studied these words of God which are being neglected so sadly today is another result of correlated handwork. A thin piece of wood from a radio shipping box cut into the shape of a plaque with a stippled border makes a good looking frame for the printed or multigraphed sheet. Very little equipment is needed for this project, the materials are to be had for practically nothing and it is so easily done that it

(Now turn to page 194)



Books of the Bible

teacher. Just the fun of doing it is not a sufficient reason for choosing handwork projects. Toys and nicknacks may be all right as bait, but a far more valuable type of handwork is the project that teaches a lesson while it interests and holds the attention of our children.

The Bible as the Book of books can be made more real, and its structure and make-up become more thoroughly understood when a carefully thought out handwork project is built up around it. The Bible, a library of sixty-six books, is not so easily understood when we always see the Bible as one book, but a bookcase in miniature size with sixty-six small volumes, each one representing a book, brings it vividly to the child mind. This has been worked out in a number of ways. In the plan illustrated the sawing and hammering, sandpapering and staining of the bookcase will capture the active interest of any boy. For the volumes colored paper glued on blocks of wood may be used. The different colors distinguish groups of books and the name of the book and the Scripture reference for memory work may be written on the back edge and sides. The sheets for this purpose al-



Cut Out Map

When Is A Sermon Plagiarized?

By Elisha A. King, Miami Beach, Florida

SEVERAL months ago while traveling in the West I was asked to speak over the radio on a Sunday morning immediately preceding a church service at which I was the preacher. I could not see my way clear to accept the invitation on account of the proximity of the two services. The layman in charge of the radio station told me that the church, of which he had been a member, owned the broadcasting equipment and their services had been broadcast weekly to a constituency of about 10,000. At the disorganization of the church the station came into his hands and desiring to make good use of it he had made it a practice to read a printed sermon from some well known preacher each Sunday morning at eleven o'clock. He announces the theme and gives some account of the author. Thus the people of that large rural area are supplied with good sermons each week. Responses by mail indicate that this service is appreciated.

The other day I came upon an anonymous article in *Church Management* written some year or more ago entitled *Canned Sermons*, and I read it with great interest. Perhaps it will be worth while to add a little to that dissertation which I am glad to say does not unmercifully flay the users of so-called "canned" material. I wish to begin by relating a story about sermonic plagiarism.

We had a Welsh student in one of the theological seminaries I attended who found it difficult to graduate and remained an extra year to make up deficiencies. Finally it was decided to graduate him, but at one of the preaching sessions before the august faculty he was suspected of plagiarism! That is, the sermon he preached seemed too logical and fine for such a poor student, and some of the professors thought they scented familiar ideas. The student was called on the carpet and was asked to tell the committee (appointed by the faculty) how he prepared that sermon. He took the committee to his room and showed them a volume of sermons by a famous Welsh preacher, printed in Welsh. He told them that he read that sermon through a good many times, then he wrote out the sermon in English from memory; this he retranslated into Welsh and finally produced a sermon on the same theme in English based upon the retranslated document.

The professors were obliged to recognize the great labor that had been put into the preparation of that sermon and they admitted that he had made it his

own in a peculiar sense. Then the matter of originality came up and it was generally admitted that there were very few original preachers in the world anyway. The final result of all this excitement was a commendation of the young man for his literary industry and a considerable amount of friendly advice to be careful in the future. Twenty years after I met this preacher again on the plains of the great West. He had a good home missionary church and was doing an excellent piece of work.

The preparation of sermons becomes a problem to many preachers, especially after they have been on a field five or ten years. One reason why some minis-

ters change their fields of labor so often is the fact that they can use their sermon material over and over again. From any angle sermon preparation is difficult, if one endeavors honestly to be original. Probably for the majority there is no such thing as originality of material, but there can be originality in its use.

A few years ago I heard a young minister say that he read one or more printed sermons every day of his life. He had a rather interesting manner of speech, but his sermons were bound to be echoes of his favorite authors. I was visiting a minister one day and he

(Now turn to page 191)

Would You Call This Plagiarism?

Look over the following excerpts from published sermons. Is it an example of plagiarism? There are dozens of instances as conspicuous in our modern religious literature. Next month William H. Leach writes for *Church Management* his first article on the subject:

"What's All This Talk About Plagiarism."

From a sermon preached in an English Church in 1920 and in the same year published in magazine devoted to sermons. The sermon theme was "God's Spring Song."

I.: "The world's great spring song is not Mendelssohn's. The world's great spring song is God's. We catch some of the melodious strains in that melodious word in the Epistle to the Romans, 'Be ye transformed by the renewing of your mind.' That great word of Paul's is the chord of a divine Spring Song which runs through the Bible and through life. Human lives are transformed, just as the earth is transformed during the progressive miracle of March, April and May, by coming into a new relationship to heaven."

B.: "In spring-time the violets do not come first. The adjustment of the planets comes first, and the violets come second. The song of the robin always follows the music of the spheres."

C.: "I said to that little flower growing there, What ails you? Oh, said the little crocus, I want the universe. I said, what! You want the universe? Why, you are not an American beauty rose, you are not a magnolia bloom, you are not some magnificent floral specimen; you are only a little, meek, modest crocus. But the crocus said nevertheless, If I am to come to my maturity I need the ministry of the infinites."

D.: "Now what are our parliaments and congresses and senates trying to do? This group and that are busily building a trellis along which the morning glories of goodwill and understanding may grow."

From a volume published in the United States with the copyright date 1923. Sermon theme: "The Spring Song."

I.: "The world's great Spring Song is not Mendelssohn's but God's. We catch some of its strains in that melodious word in the Epistle to the Romans, 'Be ye transformed by the renewing of your mind.' That great word of Paul's is the chord of a divine Spring Song which runs through the Bible and through life. Human lives are transformed, just as the earth is transformed during the progressive miracle of March, April and May, by coming into a new relationship to heaven."

B.: "For spring does not begin with violets but with astronomy. Before we have the song of the robins we must have the music of the spheres. Both the music and the violets are, in a very real sense, branches of astronomy."

C.: "If you should ask the little wild flower just peeping up out of the earth along the roadside, 'What do you need, little flower?' and that little flower could answer, it would say something like this: 'Oh, I need the sky; I need the sea; I need the wind and rain.' It is a large demand for a little flower to make, but it needs all the infinites of the sky and sea in order that it may fulfill the destiny that God has for that one little flower."

D.: Later in the sermon, "Men are busy planning garden. They are marking rows along where the fruits of cooperation, peace, and progress may grow. Congresses and parliaments and associations are busy writing programs—arranging trellises along which the morning glories of good will and justice are to climb."



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The Luminous Christ

(Continued from page 168)

the knowledge of the glory of God in the face of Jesus Christ."

Would you know whether God is stern and unforgiving? Watch the face of Jesus as He tells the story of the prodigal son. Do you wonder whether God takes away your loved ones to punish you? See those tears on the face of the Man of Galilee when He stands by the grave of Lazarus. We know now that God is patient, because Jesus was patient with Peter; that He is forgiving, because Jesus dealt so with the woman at the well. Yes, "the *all great* is the *all loving*, too."

God Comes Out of the Mist

There is one scene in the film, "The King of Kings," that I can never forget. You will recall it; the little blind girl had heard of Jesus, but she had never seen Him and did not know how to reach Him. Wandering alone in the crowd near the house where she had been told that He was, she is found at last by the lad who had just been cured of his lameness. Taking her by the hand, he guided her past the frowning Pharisees and the sneering scribes to the back of the house, and clambering up to a window he beckoned to Mary, the mother of Jesus. When she came he told her about the quest of the little blind lass. The gentle mother gathered the quivering girl in her arms and brought her into the presence of Jesus. As the child heard His voice she fell on her knees and turned her sightless eyes toward Him. Then, by the marvelous effect which is one of the triumphs of the camera, we seem to be back of the darkened eyes of the child. Never has the light broken into that cavern; no beam has brought the story of the flower's color; no vision of the sunset's gold has ever entered its portals. Now at the word of the Master, light slowly begins to filter in; the mists recede, shadows move across the gloom "like trees walking" and slowly the eyes, sealed from birth, open to let the little one look—look full into the face of Jesus Christ. Her long quest was ended; Him of whom she had merely heard she could now see. Before she "had seen through a glass darkly but now face to face."

So it is with Christmas. Why cannot we forget it? Why will one-third of the human race soon pause and feel the touch of its kindly ministry? Why? Because on that day, regardless of our differences and our creeds, our color and our outward condition, we are coming near to God, and He Himself comes into focus when we see and come near to the Christ Child.

People Should See Christ in Us

But we must not leave this without seeing how this text throws light upon our faces as well as upon God and Christ. Christmas is not an isolated event happening once in a Bethlehem stable, it is a continuous experience. If God helped people to see Him, by using Christ and if His glory shone out through that face so that Jesus seemed *luminous with God*,

so in some real sense Jesus uses us to make Him real to others. "As the Father hath sent Me, even so send I you," said the Master before He went away. We can become *luminous with Christ*.

This is the challenge of Christmas to us. God used the principle of incarnation to help people understand Him. In some such way the Master can dwell within us. John said: "He is the Light that Lighteth Every Man," and then Jesus Himself said of us: "Ye are the Light of the World." Have you ever driven along a country road in the twilight and seen the houses back among the trees, so cold, dark and forbidding, then watched as the lights were turned on in them, and felt the difference? With the light on, you can picture folks,—the family about the table, the mother with the child at her knee. How differently you feel now as you drive along.

How Real Is Our Christmas?

The real Christmas experience for any one is the turning on of the light within which comes from the spirit of the indwelling Christ. It is still His incoming that makes the difference between a darkened inn or a glorified stable. Before we go on with our Christmas preparation, let us ask ourselves whether the real Christmas has come to us, whether what we are going through is just a form, a bartering of gifts, a forced holiday, or whether we have the real experience that makes Christmas a joy and not a bore. Christ taken in and then given out, that makes it a genuine Christmas for us and for others. "For God hath shined in our hearts" that the light might be passed on. All about us are those who wait for our coming, lonely people, discouraged people, heart sick people, living starved lives, with so little of love and joy. Christmas opens our eyes and challenges us to let our light shine outside of our own little circle and give cheer where it is needed most.

Somebody Did Care

One Christmas a class of young people in the church where I served decided that on Christmas morning they would take bags of popcorn, candy, and fruit to each of the children in the wards of one of our county hospitals. They found most of the children already had received some gift, but as they went down the ward they found one lad who had nothing to show that anyone had visited him. His face shone as they gave him the colored bag of dainties. Most of the children began devouring their fruit at once, but as the young people came back along the ward they found that this one little fellow had put his fruit and candy out on his pillow in plain sight, but had not eaten a thing.

"Why don't you eat it, son?" asked the teacher as she came up.

"Nope," said the boy with a quiver in his voice, "I'm going to keep it out there so all the kids can see that somebody *did care* about me when it was Christmas."

(Now turn to page 192)

When Is a Sermon Plagiarized?

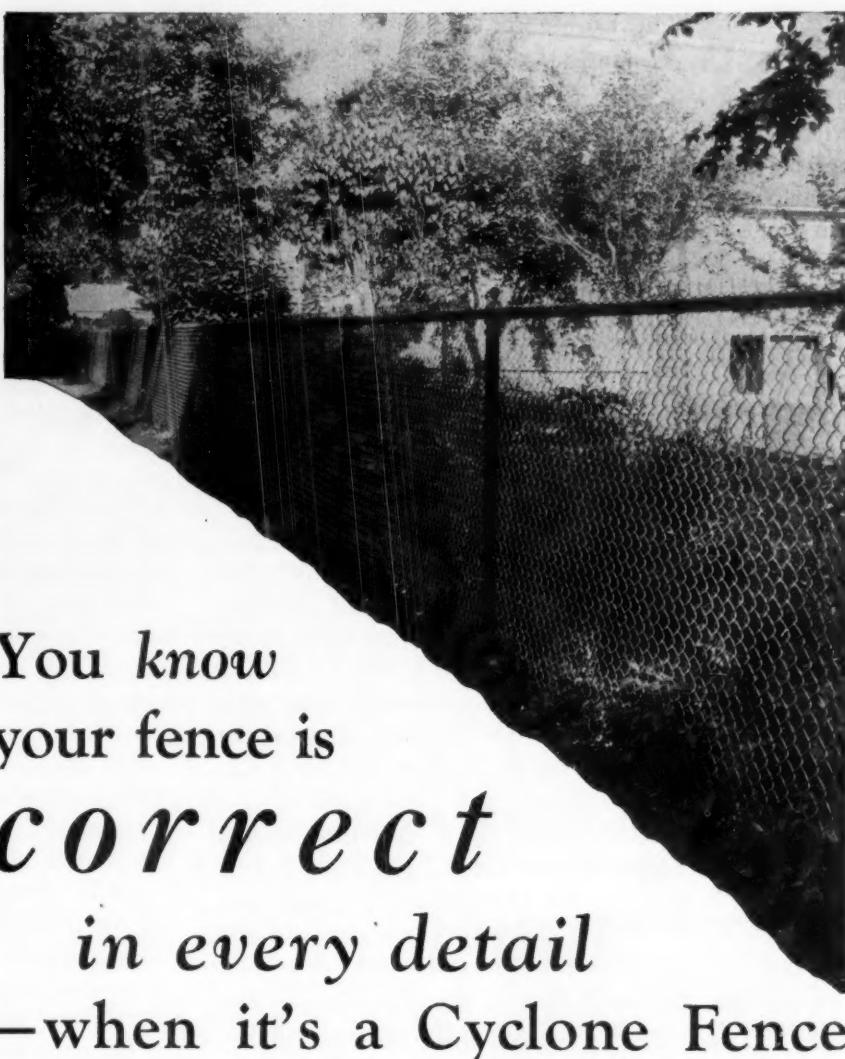
(Continued from page 188)

pointed to his shelves of printed sermons. He had all of Spurgeon and he said that he liked Spurgeon's outlines because he could memorize them without much difficulty. Almost every minister's library contains such books as *Preaching Values* by H. E. Luccock, *If I had Only One Sermon to Preach* edited by Stelzle or J. Fort Newton's *Best Sermons*. In preparing sermons for special occasions such volumes as Hallock's *Minister's Manual* and Conwell's *Sermons for the Great Days of the Year* may be suggestive to some. William Leach's new volume entitled *Sermon Hearts* is unusually suggestive. Innumerable numbers of Swan's sermons have been sold in recent years and they were prepared and sold with the expectation that they would be used by other ministers and according to the testimonials they were largely used.

I am never quite sure that the tirades written against "prepared sermons" are entirely sincere. I have personally avoided buying prepared sermons from a bureau and have only a few sermon volumes in my library but once in awhile I have sent away for samples to see whether or not I could use any of the material. To be utterly frank I must say that the quality of many of the printed sermons seems to me to be rather mediocre. They do not seem to fit into my method of thought. I feel quite sure the few sermons I have bought, but never used, have been written and preached and sold by various ministers to the bureau.

One might ask, "What is the difference between purchasing a prepared sermon of a bureau for fifty cents and buying a book of sermons on the open market for two dollars and fifty cents?" Especially is the question pertinent if both are used as source material or stimulators for ideas. Then there is another source of sermon material. There are numerous literary bureaus that for a stated amount will prepare an article or essay on any subject you may desire. You write to the bureau for certain information. If they do not have an essay already prepared they assign the theme to a university student who makes researches in the library and prepares the article which is sent to you. I have known several preachers and public speakers of note who have employed secretaries of their own to do this kind of work in their own studies. These ministers suggested the themes, general purpose and manner of construction. The secretaries gathered the material and wrote the essays. After this research was over each minister or lecturer worked over the material, getting it ready for a final draft, making it his own in a very real way. With the multiplicity of physical activities in the par-

(Now turn to page 193)



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The Luminous Christ

(Continued from page 190)

Back of that orphan boy's remark, back of the twitting by the other children when their gifts came and he had nothing, back in the shadow stand the unnumbered multitude of people of meager privilege who wonder whether at this season, when they hear so much about the Christ Child, any of those who bear His name will do something to "show that *they care* when it is Christmas." Having Him inside and letting Him shine out is still the best way known to find the deepest joy of this season both for us and for others.

The Innkeeper and Shepherds

Some people lose Christmas just where others find it. The shepherds found it at the manger in Bethlehem, but the innkeeper who lived there all the time found no Christmas there; he was irritated by folks who wanted lodging when his inn was full; he was bored by this poor peasant and his wife. He stood near to eternal fame that day, had he but known it; but now we think of him as a nameless man who sleepily missed his chance to entertain angels unawares. God was knocking at the door, but there was no room for Him in that inn.

Do we miss it in the same way? Our lives so full of "things," of presents, of self, of pleasure, so full that there is no room for Him—the day comes and goes, and we do not get the reality; we only get the chance to be near it and then we lose it.

Could we give any present to our friends, our families or the world, that would compare with the value that would come to them if our lives were lighted up by the brilliance of the indwelling Christ? Surely this is what the world needs; more than gifts or toys, more than automobiles or bank balances, more than armies or gunboats, it needs men and women through whose faces and lives the spirit of the Christ Child can shine, bringing peace and hope and good will. As we thus become the temple of the indwelling Christ we become unconscious sources of blessing to those about us.

A Modern Christmas Miracle

It was said of Francis Xavier, "Sometimes it happened that if any of the brothers were sad, the way they took to be happy was to go and look at him." What a commentary! I had as one of my dearest friends a man who was president of a great manufacturing concern. He was a man through whose life Jesus Christ shone out with singular beauty. Said an Irish employee from that factory about him when he had gone: "When he went through the building and smiled at us the whole day was different. He had so many fine Christian traits, and every one of them was finer than the other." Exactly! That is the way it seems when you meet such a person.

In Ramsay MacDonald's beautiful tribute to his wife he says, "To turn to her in stress and storm was like going into a sheltered haven where waters were at

rest. When I was weary and worn, buffeted and discouraged, thinking only of giving up the thankless strife . . . my lady would heal and soothe me with her cheery faith and conviction, and send me forth to smite and be smitten." How truly the mother and the wife can do this some of us can testify.

Power-full personalities they are—"They took knowledge of them that they had been with Jesus." These words used of old, could be used to describe such people as these. They are the ones through whom others are seeing God today—the light of His glory is in the faces of men and women whose lives are Christ-filled.

"God Didn't Smile at Me"

This is the way the world knows that Christ is here. Let us say it humbly, but it is true,—people are getting their impressions of Christ from us who bear His name; they are seeing God or not seeing Him, in us. I recall how this was once burned into my soul. During the last twelve years of my pastorate we had a form of service in which the children came with their parents to the morning worship period and then, just before the sermon, the children marched out to their various classrooms, singing their recessional hymn as they went. They all marched past the pulpit, and for me one of the high points of the service was the privilege of catching a smile from each child and giving one in return. I tried never to miss one, but sometimes apparently I failed. One day, as the long line of children wound its way past the pulpit and on out the aisle, a little curly-headed four-year-old ran out of the procession and threw herself into the arms of her mother, sobbing as though her heart was broken. I saw the mother carry her from the room and the sound of the sobbing died away. After the service I sought the mother and asked her what had happened to cause the torrent of tears. "I hardly know whether I should tell you," she replied; when I persisted, however, she said that when she had quieted the little one and asked why she cried, she received this pathetic answer, "I smiled up at God, but he didn't smile back at me!" For her I stood for God, I had failed with my smile and the world went dark.

Back of the wail of that little child is the solemn truth which we must face. The world looks to us who bear His name, that in our faces and lives they may be assured again of the old Christmas truth, that God is truly dwelling among men. "For God hath shined in our hearts" for this very purpose that as we live it out, men may see "the Light of the Glory of God" in lives that are Luminous with Christ.

Men resemble the gods in nothing so much as in doing good to their fellow creatures.—Cicero.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection.—From the French.

One Fact Each Week

Facts For December 1931

Week of December 6

In New York the total number of arrests for intoxication for the wet years 1910 to 1915 inclusive averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—New York City Police Court Records, World Almanac, 1931.

Week of December 13

"It is my observation that prohibition has been of great benefit to the army. It has improved the environment of the soldier, and has made it possible to deal more effectively with those who are inclined to use alcohol immoderately."—Major General Frank Parker, U. S. A., in an interview in the Christian Science Monitor, April 6, 1931.

Week of December 20

In 1922 nearly all of the Canadian

Provinces were under some form of prohibition. The official record shows 202 convictions for drunken driving. "Government sale" has been substituted, and in 1929 convictions for drunken driving were 2,106, or an increase of over 942%—Report of Minister of Trade and Commerce, Ottawa, Canada, 1931.

Week of December 27

Economists agree unanimously that prohibition has been largely responsible for the higher standards of living that has added 30,000,000 new savings accounts amounting to \$13,000,000,000 (1) and increased High School attendance from 2,000,000 to 5,000,000 and college registration from 350,000 to 1,000,000 (2).—(1) U. S. Dept. of Commerce.—(2) U. S. Bureau of Education.

Supplied by Prohibition Facts Service, Minneapolis, Minn.

When Is a Sermon Plagiarized?

(Continued from page 191)

ish, time for study becomes limited. Ministers are sometimes driven to the necessity of sitting up Saturday nights to prepare Sunday morning sermons. No wonder so many sermons are "half baked."

It is a surprising thing to read the glowing announcements of the literary agencies that prepare sermons and addresses for sale. They certainly must be purchased in large quantities and are doubtless used, at least in part. Statistics show that in thirteen leading denominations 37.8 per cent of the ministers have had no college or theological seminary training. This group serves 43 per cent of the churches of these denominations. It is to be expected, and perhaps hoped, that many of these preachers take advantage of research bureaus or books of printed sermons that are so numerous today.

Not long ago I read the following sentences in the *Christian Century*. The first is this, "The quantity of preaching should be severely reduced. In the past church people seem to have felt that somehow good would miraculously come from even the sorriest sermon." The second is like unto it, "The world is weary of being harangued." Perhaps the best thing I have heard for several years is this comment from an intelligent club woman. She introduced a clergyman one day to a friend with these words, "This is a minister who can preach a sermon and make it interesting." I suppose all sermons must be made interesting these days if they are to be heard and remembered over night.

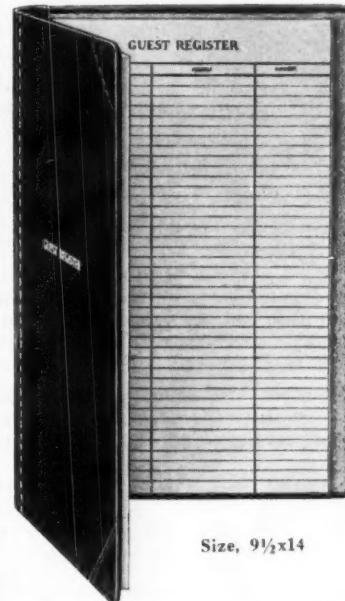
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Call to Worship.

Doxology.

Invocation and Lord's Prayer.

Hymn 154—"Jesus calls us o'er the tumult".

Offertory.

Part II.—The Institution of the Lord's Supper

Scripture—The Preparation for the Feast.

Choir—"God so loved the world"—Stainer.

Scripture—The Celebration of the Passover.

Hymn 97—"Beneath the cross of Jesus I fain would take my stand".

Part III.—The Last Message

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Choir—Hymn 312—"O love that wilt not let me go".

Scripture—The Prayer of Jesus.

A moment of meditation and silent prayer.

Part IV.—Gethsemane

Scripture—The Agony in the Garden.

Hymn 96—"There is a green hill far away".

Part V.—The Ordinance of the Lord's Supper

The Invitation.

The Celebration of Communion.

Hymn 125—"Break thou the bread of life".

Hymn 169—"Saviour, thy dying love".

(First hymn to be sung as Deacons return after serving the Bread.)

(Second hymn as Deacons return after serving the Wine.)

Part VI.—The Abiding Guest

Hymn 9—"Abide with me".

Benediction.

Amen by Choir and Congregation.

Organ Postlude.

Handwork for the Vacation School

(Continued from page 187)

does not overtax the ability of even nine year old boys and girls.

Next to the Bible itself and the Ten Commandments as centers of interest about which can be grouped our teaching of moral principles and Christian conduct of life comes possibly the map of the Holy Land. A cut out puzzle map makes a splendid combination of handwork and Bible lesson. The map traced with carbon paper on cardboard and cut carefully on the lines of division between the sections of the country will make patterns for the different parts to be cut and fitted together. If the Mediterranean Sea and Arabia in a map of the size illustrated, 8 by 11, are each cut in two pieces, all the parts can be traced on small scraps of lumber all of the same thickness. This method of tracing the cut out portions separately has a number of advantages over the plan of tracing the whole map on

one large piece. The large piece must be of three-ply material or in handling it there will be split pieces and whole maps spoiled at the last minute. This difficulty is overcome by the method suggested.

When the small pieces are used scraps of material can be used up just so they are of uniform thickness, and if a wrong cut is made that piece will not fit. This in itself demands more careful work and yet another piece can be easily and quickly made.

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The Editorial Page

Back To The Individual

HERE is the brightest spot in the vari-colored church sky. Ministers are getting back to the individual.

We have lived through a generation of preaching—good, bad and indifferent, but in it the pulpit has been the thing. The minister has devoted his energies to the construction of great sermons. He has studied every trick of homiletics and elocution. He has tried to save souls, in mass, and to settle a hundred heart aches in a sentence. Suddenly the silliness of the whole situation dawns upon the church and its ministers. Individual problems are individual problems. A man can't give individual treatment in a sermon. So back he goes to the individual.

I have been actually thrilled as some of our younger ministers have told me of their experiences in ministering to souls. Armed with the background of modern psychology and psychiatry they had sought to reconstruct lives. Many, but not all, of these problems have their basis in sex. It is not always a pleasant thing to write about, or to talk about, but it deals with life.

For example here is a young lady who loses her interest in the church. The minister on inquiry finds that the parents also are troubled. She is not eating as she should. Her nights are restless. What the trouble is they cannot say. They just know that it is so. The minister knows that sex holds the key to many of the tragedies of youth.

The young lady in question is invited to the house by the minister's wife. In a carefree atmosphere she joins in the conversation. Soon she begins to talk about herself. She begins to unburden her mind. Some months before she and her sweetheart had spent the day in the open. The result was a sex experience which was now haunting her. She felt that she had committed the unpardonable sin.

Slowly the minister began his work with the girl. He drove from her mind the idea that her sin was so enormous that her entire life was ruined. By instances he showed that the sin was not so uncommon, after all. He built up in her the old self-respect. He saw that she was placed in groups which would encourage the personality building. Gradually as the weeks went by she became the girl of old. Once again she is seen in the church circles and young people's activities. It was a piece of hard, conscientious pastoral service.

It is because I know that this is not an isolated instance I am using it here. New thinking, new understanding of life, is re-emphasizing the individual. Our ministers are falling in step with the age. The new pastoral work is not that of ringing doors bells and hurrying on. It is that of tapping at the heart and helping to set things right. And the new minister prefers to right

a soul to preaching to crowds. For is he not a cure of souls?

There is a new literature springing up around this idea. Read *Souls in the Making* by Mackenzie, *Psychology in the Service of the Soul* by Weatherhead, *Psychology and Religious Experience* by Halliday, or *The Healing of Souls* by Lichliter. These prophesy the coming new day with the church getting back to the individual.

A Slippery Plateau

GEORGE H. BETTS, in the *Christian Century*, tells us that religious education is now resting on a plateau. Perhaps. But it is a mighty slippery one. He goes on to explain the reasons for the forced halting of progress. All of these, he finds, are in forces outside of religious education itself.

Some of us who are vitally interested in Christian education feel that this analysis is not quite fair. All of the responsibility for the slowing up of this most important function cannot be placed upon the stupidity of folks outside the movement. There are some inherent reasons which must be recognized.

Religious education inherited three-quarters of a century of consecrated Sunday school work. You can say a lot about the lack of educational methods and the incompetence of the instruction. But the old system produced sterling men and women. Names such as Wanamaker, Heinz, Moody and Lawrence come instinctively to mind. And furthermore the old system brought into the churches children and young people. Attendance at the Sunday school sessions was enormous. No one can truly estimate its value as a social institution.

Then with the passing of the nineteenth century came religious education. The first and biggest mistake it made was its dogmatic intolerance of the heritage of the past. This is a confession rather than an accusation, for the writer of this editorial was among the enthusiastic young ministers starting his work in 1911 who, altogether too brusquely, told the people who had been laboring in the Sunday school that they must decrease but that religious education would increase.

This dogmatic intolerance is characteristic of a new movement, but religious education has still to outgrow it. A minister of one of the great churches of the north recently wrote us of his own experience. He had been ten years out of seminary. He attended a conference of educators as the pastor of the church. He was moved to take part in a discussion. But he was firmly placed back in his seat by the chairman who explained that the view he held might have been good a decade ago, but his thinking was a little antiquated for a present day discussion of religious education. There are plenty of other ministers who share in that minister's reaction.

In the second place it has seemed to many of us

that religious education has been more interested in its educational theories than it is interested in the child. It has grown rabbinical in its scholarship. The writer attempted to point out some months ago, in a conference, that with all the improvements in texts and educational methods that the church school enrollment was growing smaller. With a gesture as much as to say, "What has that got to do with it?" the whole matter was dismissed. There are many preachers who still believe that the child is more important than any theory. We have had experience enough in preaching to feel that it is hard to convert empty pews, and we believe that a child in the school is the first step in character building.

Now *Church Management* is vitally interested in religious education. We believe in it. We believe in it with the word "religious" left in. We want the best in theory, the best in methods, and the best in practice. We believe that the final test of any system of education will be found in the type of character it produces rather than in the theories it advocates. Religious education is going to move from its plateau when it successfully convinces Christian people that it has the resources for that character development. It is this lack of conviction on the part of Christian people which makes the present plateau so slippery.

Preaching For Adults Needed

FOR the past quarter century the church has emphasized youth. The program of the activities. Ministers have been called because churches have been built around youth and his cause they have had an appeal for youth. The dead line has been interpreted as meaning the period when a minister can no longer interest the boys and girls, the young men and women in his congregation.

But today we are finding that we are living in an adult age. Adult education is quite the thing in aggressive universities. Experience is coming back to its own. And thinking adulthood is not quite satisfied with the interpretation of religion which might have delighted boys and girls.

There are certain characteristics of youth religion which are contradictory to the experience of adulthood. The great leaders of religious youth have found their religious appeal in the word, "inspiration." They have challenged the manhood and womanhood of youth to go out and conquer. They have inspired young men to put their finest efforts in avenues of service which will make them leaders among humanity. The one philosophy which moves youth to action is that which teaches him his mighty powers. Tomorrow he can become president or, at least, president of the Standard Oil Corporation.

But when a man gets to be forty-five this sort of philosophy loses its charm. He knows now that he is slated to do certain things the rest of his life. He will probably go to the shop every day and draw sixty dollars per week. Instead of making a blazing trail through life he will have to worry along to pay the grocery bills and the cost of the new baby. Life has become a serious,

monotonous and sometimes distressing affair. He looks at life not as it might become, but as it really is. The word "inspiration" no longer is the magic appeal. The new term must be substituted. It is "adjustment." The religion of maturity must be one which helps one to adjust himself to the facts of every day living.

There came a time in the experience of this writer when the youth appeal no longer touched. He could listen to the great youth leaders and come away with the conviction that they had but touched the surface of things. The feeling that this is a great world and a wonderful future in front of one conflicts with the conditions of things as they actually are. One man in an adult class I was addressing said: "If I were in a job I did not like I would change tomorrow."

A stranger got up in another corner of the room and replied: "You wouldn't do it if you had an extravagant wife and three children." And the stranger was right. He was facing things as they really were.

Preaching to adults means we must have mature preachers. Preaching to youth in the era which is passing meant the appeal to immaturity. It meant that men who passed forty-five years would find pulpits closing to them because they had progressed in experience past the youth period. But as we emphasize the religion of maturity there will be a greater field for ministers of mature thought.

This doesn't mean that any minister who has lived fifty years will find dozens of churches seeking his services merely because of his age. But it does mean that the minister who has been able to think things through until he can give a spiritual content to life for men and women in that most serious age of life—the middle age—will find that men and women will listen to his preaching.

Fleming H. Revell

The death of Fleming H. Revell, founder of the publishing company which bears his name, removes from the religious publication field one of its most interesting and dramatic characters. Mr. Revell's career spans three distinct periods in American religious development. The work had its inception in the period of the Moody revivals. What Moody did with his preaching Mr. Revell planned to further through his publications. As successive years brought chances and thought in practice he was able to keep his book list in touch with the best. The present strength and standing of the Fleming H. Revell Company is a splendid tribute to the business sagacity of the man and his contribution to human affairs.

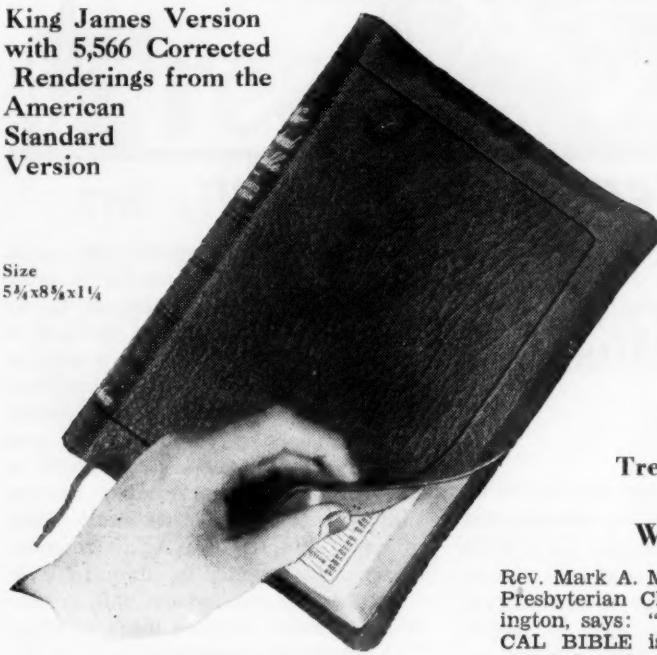
Time to Start

The Church, like the rest of the world has been taking inventory of its resources. Most of us have reached the same conclusion. The heritage from the past is a great one, of course. But the time has now come when we should stop bragging and to go work.

*"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."—Robert Burns.*

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BOOK BROADCASTINGS



What the Writers have to Offer

Education In Church Music

A Review by Carl F. Price

THE need for better education in church music, especially among the non-liturgical churches in America, has become more apparent since the renaissance of musical interest in this country during the past few years. The new music movement and its growing popularity has been amazing, but it is not accidental. It is the result of many forces, widely and wisely directed toward an improvement of the popular taste. Better public and high school music training is preparing the rising generation. Orchestral concerts are attracting the thousands. Music Week is encouraging better standards. Educational methods have greatly improved. Modern musical America is expanding its ideals, and the results are changing a dismal situation into one full of promise for the future of music in our own land.

Church music can hardly be said to have kept pace with this general movement. But what progress it has made indicates that the situation is far from hopeless. Many outstanding churches have vastly improved their musical standards, and the number of those that are waking up to the spiritual possibilities of a truly worshipful music is increasing. If progress could be fairly gauged by the achievements of the churches which are leading in this movement, there would be cause for optimism. The difficulty inheres in the fact that the great mass of Protestant churches are so little responsive to the urge for better music in their worship, are still content with shoddy material and careless execution, are missing through conservatism or pure inertia the great opportunity of reaching the hearts of an increasingly musical people with the spiritual forces of what has long been known as "the divine art."

In other musical eras, the Church led the way to progress, and up to a certain stage was the chief developer of the art. Today it lags behind, to its own spiritual loss. Not until the movement for better music reaches down to the churches on

Main Street and touches the lives of the thousands, instead of only the hundreds in a few leading churches, will it really thrill Protestant America with the inspiration that ought to be derived from worthy music. Some day, we believe, this will come. Dr. S. Parkes Cadman recently prophesied a stirring musical revival in the Church, citing the accepted fact that the great spiritual movements in history have been accompanied by an awakening of interest in Christian song.

Professor Harrington's excellent book on "Education in Church Music" is frankly addressed not to those churches which are already applying the results of education in better music, but rather to those that yearn for a musical improvement, but somehow do not know just how to bring it to pass. The first four chapters are full of practical suggestions, discussing in turn the need for education in church music, the program, methods, choirs and congregation. The author speaks out of the fulness of his half century of work in this field, as organist, choirmaster and composer of church music. The difficulties encountered in the scarcity of singers, the use of inappropriate hymns, the clergyman's lack of musical culture—all these he faces squarely, and urges musical education as the remedy to be applied intelligently, with tact, and yet with persistence.

In the next four chapters he introduces some of the subjects that can be profitably pursued in this field. If their treatment here seems somewhat elementary, it is to be remembered that he is speaking to the beginner, rather than to the full-orbed choirmaster or organist. It is impossible to do justice to any one of these studies in a single chapter; but ingeniously he gives his reader enough of each theme to intrigue his interest and lure him into further study. His method for teaching music reading, for instance, presents the necessary elements of that art within the compass of

fifteen pages; and beyond that point, only much practice is needed in order to attain proficiency. Musical theory and ideals are of necessity outlined in somewhat sketchy fashion, as is also the technique of vocal production; but doors are opened to chambers of new interest and the impulse to enter has been stirred. The most readable chapter in the book is "Historical Studies," wherein the fascinating story of the development of music and the lives of its foremost exponents is outlined in charming style.

The book is rounded out with a vivacious discussion of hymn tunes, in which field Professor Harrington is a recognized authority, a wealth of suggested materials for anthems, solos, chants and larger choral works, and a brief word in conclusion on the organ and orchestral music. Two dozen hymn-tunes are printed in full as illustrations of the text. Each chapter is furnished with review questions and a suggested bibliography, and these with an ample index add greatly to the usability of the volume. If those who are in earnest to improve church music will find some way to persuade the churches generally throughout the country to adopt the principles advocated in Professor Harrington's book, the coming of that revival of church music which Dr. Cadman prophesies will be greatly accelerated.

Education in Church Music, by Karl P. Harrington. The Century Company. 150 pages (Royal Octavo). \$2.00.

Theism

God and Ourselves, By Edwin Lewis. The Abingdon Press. 311 pages. \$2.50.

The author is professor of systematic theology and philosophy of religion in Drew University. Much of the subject matter in the book was discussed with the members of the Drew Seminar Club of New York, a group of men organized for theological study and led by the author for several years. The nine chapters are a vigorous defense of the traditional Christian conception of God as Purposive Mind and Creative Will, infinite in Goodness, Wisdom and Power, as over against less adequate conceptions or blunt denials of God advanced by such writers as Krutch, Barnes, Samson, Sellars, Max Otto, Bertrand Russell, Julian Huxley, Haydon and Overstreet. While conservative in his point of view Dr. Lewis is by no means a Fundamentalist. Each chapter is preceded by a page summarizing its argument and is followed by several pages of notes and references. The arrangement of subject matter is orderly and the style

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is clear. Altogether the book provides an admirable treatment of its theme and is quite indispensable for those who are keenly interested in the theistic controversies of the time.

F. F.

Through Nature to Nature's God, by Frank S. Arnold. Fleming H. Revell Company. 191 pages. \$1.50.

"Through Nature to Nature's God" is not a technical book. It is, however, illuminating and inspirational. It discusses the physical world about us and its relation to our religious beliefs. It is divided into six parts bearing the following captions: "Mechanism and Intelligence," "The Physiological Basis of Righteousness", "Material Law and Spiritual States", "God and the Universe". "Survival of Faith" and "Can Nature Satisfy the Soul?". The author shows a detailed and comprehensive knowledge of the facts of science. At the same time he recognizes that science as such has some decided limitations when it comes to explaining the fundamental laws of life. The first section of the book is a rather convincing indictment of the mechanistic explanation of the meaning of life. The chapter entitled "Do Plants Think?" presents a novel idea in an original way. One is inclined to wonder, though, whether it adds much to the thought of the book. Chapter VII, "Are You Sure That You Are You?" is especially thought-provoking and constructive. The last chapter of the book in its title propounds the question, "Can Nature Satisfy the Soul?" and answers it in the negative.

This book shows the influence of the work of John Fiske. The reader thinks especially of "Through Nature to God" and "Life Everlasting". Dr. Arnold is, nevertheless, no slavish imitator of the earlier writer. His book is modern and displays a contact with the findings of the scientist of today. Yet he has no particular axe to grind. The work is not a conglomeration of propaganda, but a constructive discussion of mighty issues.

L. H. C.

Humanism and Christian Theism, by William Hallock Johnson. Fleming H. Revell Company. 160 pages. \$1.50.

A value of this book lies in the clear distinction which the author makes all

the way through of the opposing types of Humanism in their relation to Christian theism. He makes it clear to the reader that there are two schools of Humanism on the religious issue: that which dissociates man from spiritual or supernatural connection and that which incorporates the idea of God in its thought about man; that which denies God and the future life or at best is completely agnostic about them and that which co-operates with religion and finds its essential to the highest development of man. The first cries in the words of Swinburne: "Glory to Man in the Highest, for Man is the Master of Things," and the second asserts that the chief end of man is "to glorify God and enjoy Him forever."

The book has value also in the able way in which the history of both types of Humanism are traced from the beginning. In the second chapter he contrasts naturalistic Humanism as represented by Rousseau, Compte, Bacon, Dewey and present day non-theistic Unitarians with theistic Humanism as represented by Professor Irving Babbitt of Harvard and Dr. Paul Elmer Moore of Princeton, the latter of whom concludes that "there can be no Humanism worthy of the name which leaves religion out of account."

In the last chapter, he traces the effects of atheism and non-theistic Humanism on our moral and social living. The author states his position as follows: "We can find no certainty anywhere in the present welter of confusion unless we find it in the sure word of prophecy of the Christian revelation—to which we do well that we take heed. If there is no certainty in Christianity there is no certainty anywhere."

These are lectures given at Princeton Theological Seminary, 1930-31, on the L. P. Stone Foundation.

P. F. B.

The Bible

Studies in the Prophecy of Jeremiah, by G. Campbell Morgan. Fleming H. Revell Company. 288 pages. \$2.50.

For a long period of years Dr. Morgan has been placing the church in his debt by the excellent volumes which have come from his pen. This new study in the prophecy of Jeremiah seems to this reviewer to represent Dr. Morgan at his best. It is readable, shows the fruits of years of study, devotion and research and breathes the spirit of the great "prophet of tears" who suffered with his people in a national and spiritual crisis.

From the critical point of view, Dr. Morgan's volume is conservative but none the less valuable, and the exegetical analysis is illuminating and suggestive. Throughout the volume one sees that Dr. Morgan has caught the deep meaning of the utterances of the prophet.

This new study in Jeremiah will, we believe, rank favorably with the best literature on the subject. It is the product of a life time of study. It is fortunate that Dr. Morgan did not attempt this book 25 years ago, for we doubt if the result would have been nearly so satisfactory.

G. C.

The Foundations of Bible History (Joshua and Judges), by John Garstang. Richard R. Smith, Inc. 423 pages. \$5.00.

To write such a volume as this requires a preparation such as few men have. Dr. Garstang has this preparation as probably very few living scholars do. His book *The Hittite Empire* and other works established him firmly as an authority on antiquities. He has used his fine scholarship and his vast knowledge of the ancient history of the Near East to present the story of the Hebrew conquest and settlement of the Holy Land and the rule of the Judges with a throb of life and freshness.

The fight of the Hebrews for the possession of the Promised Land takes on a new meaning, and the accuracy of the Bible sources is remarkably illustrated. Archaeological research has brought to light much of profound importance concerning this period of Jewish history. Dr. Garstang has the benefits of these findings and uses them to remarkable advantage and makes every Biblical and historical student his debtor.

The book is excellently illustrated with maps, drawings and reproductions of photographs, of which the author, apparently, had exclusive use. For those who wish to make a thorough study of Old Testament history this volume is practically indispensable.

G. C.

Word Pictures in the New Testament, Volume 4, The Epistles of Paul. Archibald Thomas Robertson. Richard R. Smith, Inc. 643 pages. \$3.50.

The fourth volume of Dr. A. T. Robertson's set of six, *Word Pictures in the New Testament*, is eagerly seized by those ministers and Christian scholars who have revelled in the other three, for Dr. Robertson throws new light upon nearly every passage in the New Testament.

A thorough examination of this volume that treats of the Pauline epistles is not in any way disappointing. Men in the ministry who have never had the opportunity of reading the New Testament epistles in the original tongue can with the aid of this book secure a very accurate knowledge of the words used by Paul which are susceptible of several different shades of meaning in our own language. Men in the ministry who know full well the Greek will be pleased to have the findings of this great Greek scholar upon many a disputed passage. I think that while the volume will be very helpful to the man who knows nothing of Greek, it will be even more valuable to the man whose Greek has become rusty because of the activities of his modern church organization.

Dr. Robertson treats the Pauline epistles in four groups as follows:

1. First and Second Thessalonians, written about 50 to 51 A. D. Chief topic, Eschatology. To prevent misconceptions in Thessalonica.

2. First and Second Corinthians, Galatians and Romans, written from 54 to 57 A. D. Chief topic, Justification by Faith. Defense against the Judaizers.

3. Philippians, Philemon, Colossians, Ephesians, written from 61 to 63 A. D. Chief topic, Christology. Defence against the Gnostic perversions of the Person of Christ.

4. First Timothy, Titus and Second Timothy, written from 65 to 68 A. D. Ecclesiastical problems to the fore.

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C. H. N.

Jesus Christ

The Teachings of Jesus, by B. Harvie Branscomb. Cokesbury Press. 384 pages. \$2.50.

This volume is designed to be a textbook, and what an excellent textbook it is. It would be a great surprise if it is not adopted by many colleges and universities for class room use. The author attempts no "life of Jesus" procedure, which is so familiar, but gives a discussion of the basic teachings of Jesus in a most interesting and rewarding manner.

He holds, and rightly we think, that the theme of Jesus' teaching was "The Kingdom of God" and that all of the teachings of Jesus fit into this basic theme. His chapters on "The Kingdom of God in Jesus' Teaching" and "Jesus' Teaching About God" are especially worth while. The last chapter of the volume, "The Originality and Authority of Jesus' Teachings," is one which should be studied carefully to catch its full significance. The author appears to be on solid ground when he writes "The originality and greatness of Jesus' teaching is to be found in the fact that he embodied his ethical ideal, that he lived it."

We beg to suggest that Dr. Branscomb's book might be very successfully used by the adult Bible class teacher or as a guide to a series of mid-week service discussions. The author is professor of New Testament in Duke University.

G. C.

The Unique Aloofness of Jesus, by Jacob Bos. Richard R. Smith, Inc. 245 pages. \$2.00.

The minister or layman who wants something to prick up his thinking will find it in the pages of this book by Jacob Bos. The use of the word "aloofness" is used in the very best sense. The manner in which the author employs it has nothing whatever to do with "snobbishness" but denotes rather an unworldliness born of God-likeness.

The author makes a fine distinction between what Jesus was and is and what ecclesiastical trappings have represented him to be. Every Christian will find much to think about in these pages which give a clear cut insight into the character of Jesus and his work.

The final chapter on "Jesus and Christianity" is not on a par with the first six. This chapter is, in spots, quite cynical and would have been stronger had the author not given it this tinge. This book is a good tonic in its appeal for primitive simplicity of faith in this age of excessive church machinery.

G. C.

The Preacher and Preaching

The Healing of Souls, By McIlroy Hamilton Lichliter. The Abingdon Press. 171 pages. \$1.50.

Add this book to the growing list which are building a new pastoral theology on the findings of psychology and psychiatry. The volume contains the lectures, in expanded form, which were given by the author at Depauw University and the Divinity School of the University of Chicago in the present year.

Dr. Lichliter writes as a student and observer rather than a practitioner. His intent is to estimate the value of the new technique for ministers and to give a careful appraisal of its value in parish practice. This analysis and estimate is carefully and conservatively made. He is, perhaps, overcautious in his anxiety to keep ministers from attempting to aid abnormal cases. Just where normal cases end and abnormal begin is a difficult question to answer.

Following the same conservatism the author feels that a halt should be called to freedom in discussing sex matters under the banner of religion. He likewise warns against spiritualism, but assumes that spiritualism has shown the truth of a method of telepathy.

To one who is familiar with Dr. Lichliter's background and his work this is just the sort of thing one would expect from his pen. It is well to be in the vanguard and yet not far enough in the lead to be distinctive; there are good things in psychiatry but they aren't too good; orderliness is to be preferred in all things. Be normal yourself and minister to normality. It is a good book but there is much to be said on this question that is not said in the volume by Dr. Lichliter.

W. H. L.

The Preacher As Man of Letters, By Richard Roberts. The Abingdon Press. 216 pages. \$1.50.

It is hardly an exaggeration to state that this book will become a classic among ministers. Dr. Roberts has had a distinguished career in some of the most prominent Protestant pulpits and throughout the years has been a student

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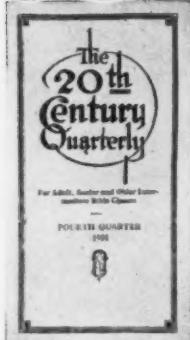
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many practical hints for all who preach the Word. Altogether the book is calculated to refresh one's spirit and stimulate one's imagination.

F. F.

John Calvin, By Georgia Harkness. Henry Holt and Company. 266 pages. \$3.00.

The narrow-minded old Puritan, John Calvin, is probably one of the less dramatic figures in church history. He lacks the human sympathy which endears him to the populace. A new age of scientific knowledge has made many of his theological and philosophical premises look ridiculous. His personal discipline is rather unpopular in these days of flexible moral ideals. Yet he gave the world something which turned human history in new channels. His theology was that of early New England. His spiritual children number into the millions. Many of them would not recognize Calvin, however.

The author of this volume, who is the professor of philosophy in Elmira College, has done mighty well in giving us a picture of this strange man. She has interestingly revealed the conditions in Geneva in which his ideas took root and has made a liveable, actual but not lovable character out of the statesman and saint.

There has been a dearth of good biographies of Calvin. This volume will be welcomed by preachers, historians and libraries.

W. H. L.

The Larger Church

Miracle Lives of China, by Rosalind and Jonathan Goforth. Harpers. \$1.50.

In 1888 Dr. and Mrs. Goforth left Canada for China, where they have ministered ever since. In this book they tell the stories of various Chinese whose lives have been transformed through the Christian gospel. These men and women were of all sorts—a chief of police, a bandit leader, great scholars, autocratic old ladies, gamblers, dope fiends, literary lights, and last but not least, Marshal Feng, famous as the "Christian general." These narratives are most convincing. The Goforths have known and loved many Chinese, and through their preaching and influence men and women have been reborn. Among the Chinese they have met real saints.

Theologically, the authors are obviously of the old school both in thought and phraseology. Their orthodoxy is not a holy memory but a living thing possessed of transforming power. Conservative souls will find here much comfort; for people of liberal views the book will raise a multitude of most interesting questions. It is a chunk out of life, and therefore stimulating. In addition it is easy to read.

J. R. S.

Seeing South America, by John T. Faris. Revell. \$2.50.

In preparation for the World's Sunday School Convention to be held in Rio de Janeiro next summer, Dr. Faris made a trip around South America, of which this volume is one of the fruits. The title describes the book. It is primarily a record of things seen with the eye rather than an interpretation of the life of these countries. Dr. Faris is an experienced traveller, and he missed none of the sights. Here is a chance to sit in the armchair and painlessly visit other lands without worrying one's head about their problems.

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As a world wanderer, Dr. Faris is a confirmed optimist. Every boat he travelled on was luxurious, every city beautiful, every bed restful, and every meal good. When he mentions "the comfortable hotel at Juliaca" the reviewer wondered if Peru's chief junction point had achieved a new inn. Three years ago the only hostelry in the town was "El Gran Hotel Ratti" where the office and the bar room were one and the same thing, and where the weary traveller climbed some creaking stairs to a cell-like room opening off a balcony which boasted one door but no window, with the cracks affording excellent ventilation. Possibly Dr. Faris has travelled so long that he has acquired the feline trick of making himself comfortable wherever he lands!

J. R. S.

A New Approach to Christian Unity, By Charles Ewing Brown. The Warner Press. 205 pages.

This is a timely book. This is a day of mergers and consolidations in business, and church courts through commissions have been studying the question. Some have acted, others will deliberate further. Many suggestions have been offered—mergers, federations and spiritual unity. The author here has presented a very bold and revolutionary plan in this book. He says, "The first formal step necessary to get back to the freedom and unity of the Apostolic Church is to drop all official and authoritative definitions of denominational belief."

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The author thinks this will lead to economy of administration for Christ here and abroad, will present Christ to the unsaved in a whole-hearted way and will conform to the will of Christ. He does not think it will lead to fewer churches in every place but believes all ministers called of God will have fields for service.

The author discusses the question very ably, treating first: The Problem of Christian Unity—do we have it, is spiritual unity an excuse for divisions, do we want it, can we have it; secondly: recent solutions such as mergers and thirdly: a suggested plan of dropping all creeds and denominational names. Forward-looking leaders will find this book worthy of serious study, for it is "a new approach to Christian unity."

T. B. R.

Communing With Communism, By William B. Lippard. The Judson Press. 153 pages. \$1.50.

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The purpose of the author is not to make an exhaustive study of the problem of Russia but rather to record his impressions as a traveler.

The two final chapters, "Exit God" and "A Substitute for Religion," are particularly informing regarding the religious situation in Russia. Although he does not minimize the seriousness to religion of the determined efforts of the leaders to eradicate the belief in God, he does not believe that the religious outlook of the new Russia is as bad as might be supposed. He says: "Russia is banishing religion, yet Communism seems to be slowly but increasingly developing into a new religion for the Russian people." "I am confident that Christianity, having survived nineteen centuries of human history with all its eras of persecution, political revolution, and atheism, will also survive this period in Russia, although it faces a severe test."

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perplexed the human soul. God will then again be given a place in the life of Russia."

P. F. B.

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Understanding the Adolescent Girl, By Grace Loucks Elliott. Henry Holt and Company. 134 pages. \$1.25.

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W. H. L.

And So He Made Mothers, By Margaret T. Applegarth. Richard R. Smith, Inc. 248 pages. \$1.50.

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What I Owe My Father, Edited by Sydney Strong. Henry Holt and Company. 184 pages. \$1.50.

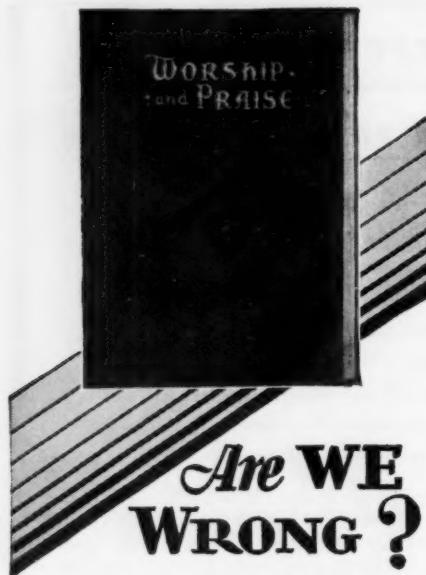
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Christianity—Mott

For Average Christians, by Harold B. Shepheard. Fleming H. Revell Co. 95 pages. \$1.25.

The author's title is too vague and weak, but his purpose is clear enough. It rather unfairly contrasts Jesus' simple life and His rules for individuals with social and business practices today. He does not seem to recognize that the way of Jesus may be adapted to a variety of political and social and commercial systems. Our great concern is whether people will sincerely and earnestly seek to follow Jesus.

Mr. Shepheard is socialistically inclined, and his bias will bring forth many rousing denials from his readers. The opening chapter on "The Sense of Heaven" is probably the one to be most broadly accepted. The author simply cannot reconcile with Jesus modern power, competition, wealth, and social life. His picture of the "New Jerusalem" is interesting, but will probably not meet with general approval.

Mr. Shepheard's views are rather biased and extreme. The present order is not Christian, not so much because it cannot be as because it will not be. He does indict this present selfish paganism, however, in many poignant ways, and his words may be read with stimulation and profit.

R. K. M.

Cokesbury Reprints

Cokesbury Press has issued under its own imprint some of its most popular titles in reprint editions costing seventy-five cents and one dollar. The seventy-five cent books include *Ministerial Ethics and Etiquette* by Nolan B. Hamon, probably the most widely distributed book on this subject; *The New Midweek Service* by E. E. Prescott, a most suggestive volume giving suggestions for every type of mid-week service; *Men Who Made the Churches* by Paul Hutchinson, the biographies of Luther, Wesley, Fox, Knox, Cromwell, Bunyan, Wyclif and Campbell; and two of the

John Calvin—Harkness
Mahatma Gandhi at Work—Andrews

Methodist Protestant Book Concern

(Baltimore)

Sermons from the Psalms—Chappell
Sermon Hearts—Leach
Paul of Tarsus—MacKay
Sermon on the Mount—Chappell
Doran's Ministers' Manual
Pathways to the Reality of God—Jones

Congregational Publication Society

(Chicago)

Paths to the Presence of God—Palmer
Christ's Shining Way—McCall
Meeting the Challenge of Modern Doubt
—Gilkey
Pathways to the Reality of God—Jones
We Need Religion—Tittle
The Christ of the Mount
—E. Stanley Jones

books by Clovis G. Chappell entitled *Christ and the New Woman* and *The Village Tragedy and Other Sermons*.

The dollar titles are *The New Preaching* by Joseph Fort Newton, an outstanding treatment on the preacher and the sermon; *Man's Social Destiny* by Charles A. Ellwood, a religious book club first selection of a few months ago; *The Master's Memorial* by Samuel Blair, a source book for communion material; and *The Day Before Yesterday* by James Moffatt, the study in religion from 1860 to 1890.

Surely this list justifies the statement that this should be a book for Christmas. Where else will the dollar go so far?

W. H. L.

THE WINGS OF THE SPIRIT

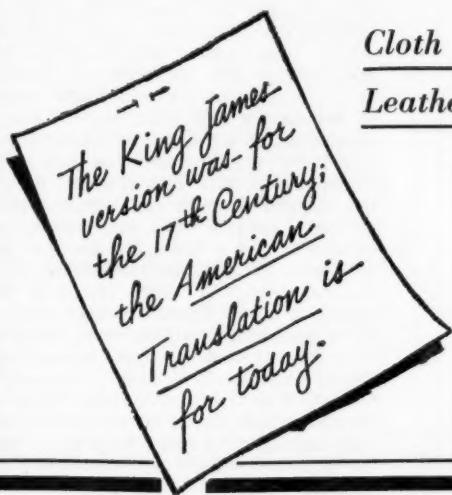
On many a fine spring morning I have seen one of God's little creatures of the sky standing upon a flimsy branch pouring forth his sweetest melodies. What a wonderful chorister is he, and an equally wonderful preacher! Unmindful of the frailty of his perch, he merrily sings. He is quite independent of the limb on which he stands. If it should break beneath his feet, his wings will lift him into the broad expanses of the sky. The happy songster preaches to us a most excellent sermon on the triumph of wings.

You have wings—a capacity of soul that enables you to soar far above the broken branches of earth into the infinitude of God. Keep strong the wings of faith. If loss or sorrow befalls you, do not fall dispirited to the earth. To your wings! They will lift you into the heights where hope never dies. If the frail limb that supports your earthly life breaks, and death overtakes you, fear not. Stretch your pinions of faith, and they will bear you aloft to fly forever in the greatness and goodness of God.

Costen J. Harrell in *Walking With God*; Cokesbury Press.

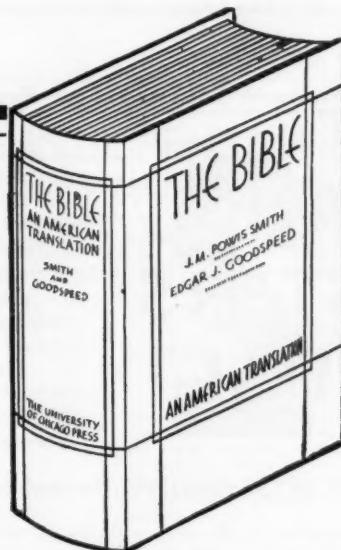
Isaiah 1:18

"If your sins be like scarlet,
Can they become white as snow?
If they be red like crimson,
Can they become as wool?"



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ILLUSTRATIVE DIAMONDS

Selected By Paul F. Boller

CHRIST INCARNATED

In a simple Christian home, the daughter, a young child, was being put to bed. It was a threatening night. Clouds had gathered. An occasional lightning flash and distant mutterings told of a storm.

As the mother tucked the child in, leaving her in the bedroom, she quietly reminded her not to be afraid if the storm broke. "God will take good care of you, dear," she said.

Then the storm broke, with fierce flashings, and awesome thunderings. And the child cried out for her mother. And as the mother comforted the frightened child, she said gently, "You know, dear, I told you God is right here, and he will take care of you."

And the child made a very simple reply. She said, "Yes, mother, but you know, when it thunders like that a little girl wants somebody *with skin on*." She longed for the human presence, the warm human touch, the gentle human voice.

I wonder if I might, with utmost reverence, and in a hushed voice, repeat the child's simple homely language. Listen

softly: Jesus was God coming in amongst us *"with skin on."*

He was God himself, a real man, come

THE NEW BIRTH

I know a life that is lost to God,
Bound down by things of earth;
But I know a way, a mystic way,
That can bring that soul new birth.
I know of minds that are sunk in
shame,
Of hearts that faint and tire;
But I know a course of mystic
fame
That can set these minds on
fire.
I knew a force of glowing flame
That will set our souls on fire!
—By an unknown author.

for the human touch. He gave it. And he gives it.

S. D. Gordon in *Quiet Talks on the Bible Story*; Fleming H. Revell Company.

CHRISTMAS IN ACTION

Many times I think about the early years of my pastorate. I recall a home which no longer exists; parents have gone to the home above. The children are scattered. It was about Christmas time and the mother said as I entered, "Come back where the children are working. Father and I are back there, too." We went back. It was the day before Christmas. The father had left his busy office early, and had come home to help fill the Christmas baskets. (Baskets were not sent out then as they are today.) But here was a man, his wife and children, all working together for others. Each child had a special interest, and all knew where each basket was going. As I went to the front door with the father, he said, "You know the children love it so, we can't get away from it. They arrange it all now. We started when they were little children, and now they do not seem to give a thought as to what they are going to get for Christmas themselves. All they think of seems to be the baskets, and they are already planning to help some of these same

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Important New Features for 1932

The eighth successful issue of Doran's Ministers Manual is now ready. In addition to the regular departments which have made it an indispensable working tool throughout the English-speaking world. The *Manual* for 1932 has a series of feature evening services for the year. These special services include programs for pageant services, candle-lighting services, programs built around Negro spirituals and favorite hymns, and programs for the use of drama and tableaux in the presentation of the Gospel message.

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children with their education."

John Timothy Stone in *The Christian Century Pulpit*; December, 1930.

HOW CHRISTMAS WARMS THE HEART

Let us thank God for a period like Christmas. It warms many a heart to a twilight sharing of Jesus' spirit. Recently a forger sentenced to fifteen years, having served most of his term, was due for a parole if anyone would accept responsibility for him. No one would. Then the Christmas holidays came and a clever official advertised for some sponsor and under the softening influence of the Nativity, a dozen offers came in. This was normal and right and it points the way to what the spirit of Jesus can do and may be expected to do when it touches the hearts of men.

James M. Stifler in *The Christian Century Pulpit*; December, 1930.

THE MEANING OF THE INCARNATION

Atoms can reveal mathematics. Flowers and stars and mountains and sunsets can reveal beauty. The biological order can reveal life in its ascending series. Historical events can present a dramatic

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lease forces that will destroy the civilization it has created. Is our Christianity sufficiently Christian to save America from the misuse of knowledge?

John M. Moore in *The Challenge of Change*; Missionary Education Movement.

THE TRAGEDY OF SOCIAL EXTREMES

Nothing can make right the extremes in the democracy of our day. Mary Lavoy started work yesterday at four o'clock in the morning and worked until seven-thirty; then rushed home to get breakfast for her four children and to feed her baby who had cried with hunger for an hour; washed and ironed until five o'clock that afternoon; left her husband's supper where he could get it after his two-mile walk home to save carfare, then dragged her weary body to an office building to clean and scrub until eight o'clock that night. These are the facts. Meanwhile, Mrs. Ethelyn Grayson rose at ten and spent the rest of the morning in caring for her hair, eyes, nails and complexion; went to a luncheon, followed by bridge; motored out to the clubhouse to dine with friends; attended the theater and on her return declared to her husband that she simply must go abroad for a time, for she was bored to death by the routine of life in the American city in which she was determined to live. These are also plain cold facts, and despite all salves to conscience, they show clearly that something is wrong—*absolutely and unqualifiedly wrong*. The fretful question, "Well, what do you expect me to do about it?" or the half-sarcastic "I can't help it; I do not see how it concerns me" can never make it right.

Margaret Slattery in *He Took It Upon Himself*; The Pilgrim Press.

THE KNEELING SPIRIT

I shall always remember a service I attended one evening in the Philippine Islands. Traveling through the provinces I came one day to a small town and after lunch at a native house went to the little chapel. It was a very crude affair. There was no floor, except the beaten earth. They had arranged a Communion Service. The Communion Rail was a long piece of bamboo. I knelt at the altar, on the dirt floor, and partook of the Communion with the natives. The act kneeling made the homely nipa chapel seem like a stately Gothic cathedral. Of course, in the last analysis, prayer is just as effective and goes as far whatever the attitude. At the same time the custom of kneeling in prayer is a good custom.

What we need most of all is the kneeling spirit—the spirit that puts Christ above everything. There is so much of the spirit of worldliness that has no power whatever to bring us to our knees.

Bruce S. Wright in *Girded With Gladness*; Cokesbury Press.

Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good.—Kant.

There is no use of money equal to that of beneficence; here the enjoyment grows upon reflection.—Mackenzie.

ANOTHER FREE VICTOR FILM DIRECTORY

The 4th Revised Edition of the VICTOR DIRECTORY of FILM SOURCES is announced by Victor Animatograph Corporation as being ready for distribution. Publication of this edition has been somewhat delayed because of the rapid development in the Sound field and the desire of the Victor Animatograph Corporation to have the Sound listings as complete and as authentic as possible before incorporating them as a regular part of the directory.

Included in the additions to the editorial contents of the directory are: "What kinds of Films do the Churches Want?", "What Educators have learned about Educational Motion Pictures," "Average Purchase Prices and Rental Rates on all Types of 16 m/m Films," "Sound Recording—Methods and Costs," "What About 16 m/m Sound," and much other useful information.

The Victor Directory has so adequately filled a long felt need among equipment owners that the demand for it has become tremendous. The listings are surprisingly complete and comprehensive. A large percentage of recipients retain it for constant reference, and this is particularly true in the school and church fields.

The Directory lists over 250 sources of free loan subjects, and virtually all known production, sales and rental sources. The Victor Animatograph Corporation, manufacturers of the well known line of VICTOR 16 m/m Motion Picture Equipments, has won many new friends and has been highly praised because of the unselfish spirit of service which actuated the compilation, publication and free distribution of the Film Source Directory.

A copy of this Revised Edition may be obtained by addressing the Directory Editor, Victor Animatograph Corporation, Davenport, Iowa.

TWO NEW PAMPHLETS ON WASHINGTON'S LIFE ARE NOW AVAILABLE

Two new pamphlets of the series "Honor to George Washington," published under the direction of the United States George Washington Bicentennial Commission, are now ready for distribution. These latest brochures are entitled, "Washington the Traveler" and "Washington the Business Man." The former was written by Archibald Henderson, well-known writer and lecturer, and the latter was prepared by Congressman Sol Bloom, Associate Director of the National Bicentennial Commission.

As the titles indicate these pamphlets deal with two important phases of Washington's life. "Washington the Traveler" is divided into four parts under the following headings: Western Journeys, New England Journeys, Southern Journeys, and Incidents of Travel.

"Washington the Business Man" is treated under the headings: Conditions of Colonial Business, Washington's Business Records, The Promoter and Planter, The Business Organizer, and Washington in Public Business.

These pamphlets are available to all organizations and individuals interested in these phases of Washington's life. They will be furnished free of charge, upon application to the United States George Washington Bicentennial Commission, Washington Building, Washington, D. C.

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AVERAGE LENGTH DESIRED - 600 WORDS

The Song In The Air

A Christmas Meditation

By Harold E. Carlson, Wasco, California

God so loved the world that He gave . . . John 3: 16.

THERE'S a Song in the Air!" It is the Christmas spirit. It is a triune symphony of spiritual harmonies. Catch the strains of its ennobling music.

I

One strain of this Song in the Air is its gently penetrating charm.

All the world is drawn under its spell. The Christmas season is marked by special manifestations of human kindness. It is, in Washington Irving's familiar words, "the season of regenerated feelings." Men turn for once in the year from thoughts of self to others. What shall be my gift to him, to her? Without the initiative or pressure of organized religion, cities and towns and hamlets are thinking this trying winter, of their poor and needy, and are bombarding citizens with mercy calls. The mails are choked with sincere greetings

of the season, and the air resounds with the words: "Merry Christmas."

Whence comes this spirit of good-will? It is the annually renewed echo of the angelic song above the wind-swept hills of Bethlehem. And the heart of that Song is that "God so loved the world that He gave." An influence emanates from that Song like the glow from some kindly light whose radiance is annually heightened at the Christmas season. Whence, then, the mystic charm of the Song? From God Himself, incarnate in the flesh. Only God could have given us Christmas.

II

A second strain of this Song is its heavenly chord of unselfishness.

What season in the year is so filled with a spirit of unselfishness? The season is charged with good-will. As one is prompted to whistle a tune running through his mind, so are men these days

(Now turn to page 211)

The Pull Of God

A Sermon

By Charles E. Hardesty, Cody, Wyoming

Draw nigh to God and he will draw nigh to you. James 4: 8.

DEEP within the heart of every human being is a reach that is Godward. But deeper yet is the reach of God for men. The Scripture brings us the divine and universal truth that if we draw nigh to God he will draw nigh to us. There are no "ifs" and "ands" and "buts" about this. If for one moment we do not believe that this is true all that we have to do to find that we are mistaken is to draw nigh to God and we will find him drawing nigh to us.

God is pulling us to himself with an everlasting pull. No race of men whether they be the most civilized or the most

primitive but has this experience. And this pull of God is not as the tug of a little child that pulls on us for an instant and then lets go. It is not like the tug of a pup playing with an old shoe. Neither is it like the intermittent pull of the moon and the sun upon the seas. But the pull of God is like unto the constant pull of the law of gravity. God is always and forever pulling us toward Himself not only as one of the supreme laws of the universe, but pulling with the supreme of all laws, the law of love.

In our sane moments we know that the universe is friendly. The song of a meadow lark coming with the new life of spring gladly wrings from our hearts

(Now turn to page 213)

The Song in the Air

(Continued from page 210)

prompted to express their thoughtfulness of others. Every Christmas season reveals modern versions of Dickens' "Christmas Carol"—regeneration of worldly-minded, close-fisted "Scrooges" into generous, kind-hearted donors of "Cratchitt family" Christmas-dinners. In such a story of regeneration the hero utters the truth: "Whenever an unselfish person hangs a gift upon a tree it becomes God's Christmas Tree and there is music in the air. . . . When he befriends the homeless and buys toys for the poor boy and girl the ugly spirit of selfishness leaves him and the real Christmas spirit enters his heart." When Self is overcome by Love it is to the sound of glad music that it dies.

III

A third strain of the Song is its matchless melody of divine love.

Christmas is first a Carol and then a Prophecy. Before there can be the universal Christmas Song the Carol must swell into a symphony that will flood the earth throughout all the days of the year.

Christmas-giving is only lesser music of the matchless melody of the divine love of God in Christ. When men's seasonal giving is ennobled and enlarged to take in all the world of men, "the echo of the Song that came down through the night from the heavenly throng," will no longer be only a beautiful Carol feebly sung once a year, but the Symphony of Life on earth to be, every day ages untold.

God struck the note that made the Carol, but we have a part in the choir that must swell the Song into the Symphony. As "God so loved that He gave," so do we add to the music in so far as we love that we also give.

RADIO MESSAGES TO MISSIONARIES

Final arrangements have been completed at Westinghouse Station KDKA, Pittsburgh, Pa., whereby radio messages may be transmitted from Presbyterian representatives in the United States to their missionaries in foreign lands. Station KDKA, one of the pioneer broadcasting stations in the world, is offering this service to the Presbyterian Church in the U. S. A. on each third Saturday evening of the month, beginning at 11:15 p. m. (Eastern Standard Time), during the months of November, December, January, February and March. The dates designated are November 21, December 19, January 16, February 20 and March 19.

Through a similar service KDKA has been for several years transmitting messages to the Arctic and the Antarctic where they have brought comfort and joy to hundreds of men and women isolated during the long winter months. The Shadyside Presbyterian Church of Pittsburgh recently erected a tablet commemorating the fact that from that

church, over KDKA, was sent the first message into the Far North, and the first church service into the Antarctic which was received by Admiral Byrd and his party. This valuable service is now to be extended through the church to the missionaries in foreign lands.

Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City, is making the arrangements with churches and families who wish to have communications sent to their missionary representatives abroad.

My advice is, to consult the lives of other men, as he would a looking glass, and from thence fetch examples for his own imitation.—Terence.

A life that is worth writing at all, is worth writing minutely.—Longfellow.

Every trait of beauty may be traced to some virtue, as to innocence, candour, generosity, modesty, and heroism.—St. Pierre.

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Religious and moral aspects of political questions are discussed with utter candor. For example, The Christian Century stands alone among national weeklies as an advocate of Prohibition.

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THE CHURCH LAWYER

Minister Loses Injunction Suit

By Arthur L. H. Street

A MINISTER'S complaint was insufficient to entitle him to injunction or money judgment on account of interference with his holding services, according to the decision rendered by the Arkansas Supreme Court in the case of Hill vs. Crater, 33 S. W. 2d, 371.

Plaintiff had been pastor of the Pine Hill Colored Baptist Church in Pine Bluff for 15 years, and sued four persons, claiming that they assembled at the door of the church and prevented him from entering to hold services. The complaint also alleged:

"That said church is indebted to plaintiff in the sum of \$800 and under plaintiff's contract with said congregation he has a right to remain the pastor of said church until said money is paid and that he has a lien on said church to secure payment of the above mentioned debt."

Dismissing the suit, the court said:

"Appellant [plaintiff] . . . seeks to enjoin the appellees [defendants], who, so far as the complaint discloses, are not connected with said church either as officers or members, from interfering with him as pastor. He alleges that they had prevented him from holding services, which might amount to a misdemeanor, such as disturbing the peace; but chancery court will not ordinarily enjoin the commission of a crime."

As to the above quoted paragraph in the complaint, demanding a lien against the church property, the opinion says:

"But the Pine Hill Baptist Church is not a party to the action. It has not been sued, nor served, and of course the court could not render a judgment against it or declare or enforce a lien on its property, as it has no jurisdiction of the person against whom judgment was sought."

MAKE YOUR SILENT PROJECTOR INTO SOUND EQUIPMENT

Many churches which have the silent motion picture projectors have been puzzled to know what to do now that sound pictures have the field. This will be answered for many by an advertisement which appears in this issue of *Church Management*. The Sacred Service Bureau of Chicago is announcing a device which will turn any silent projector into a sound machine. As the cost for the installation is very small, compared with a new sound installation, it will help many churches with their picture programs during the coming winter months.

"WHERE ART THOU, LORD?"

The parish priest
Of Austerity
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to his people.

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped this down
On his peoples' heads
Two times one day in seven.

In his age, God said:
"Come down and die!"
And he cried out from the steeple:
"Where art Thou, Lord?"
And the Lord replied:
"Down here among my people."

—Selected.

It is a hard and nice subject for a man to write of himself; it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him.—Cowley.

It may be remarked for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren soil.—Hughes.

The Church Needs Men More Than Money!

The "Owatonna Plan" as given in the book,

"A PASTOR'S CABINET"

will help any church. It has helped many.

The Chicago Theological Seminary has purchased 35 copies for its class in Business Administration. The Union Theological Seminary, New York City, ordered 5 copies for its library.

I will gladly send any minister a copy of the book on ten days approval and let him decide upon its worth after reading it.

The price of the book, full bound with semi-flexible fabrikoid cover is \$1.50. Address the author,

GEORGE R. KINYON

Drawer 117

Owatonna, Minnesota

The Pull of God

(Continued from page 210)

that God is back of the singer. We walk and work in our gardens at evening time and the quiet of the eventide brings to us the knowledge that God is at work there. Or finding ourselves in the midst of a flower garden we feel not only the glow of the beauty of the flowers, but we feel also the glow of God. It may have been that some night last summer we were sleeping out under the western skies and as we looked into the heavens one of our little ones asked, "Daddy, how did the stars get up there?" Then there came a brief but wonderful silence and we reply with just one word, "God." And now our minds go back to an ancient singer who also felt the pull of God and with him we live again the experiences of the human race. With him we say,

"Many, O Jehovah my God, are the wonderful works which thou hast done,
And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare them and speak of them,
They are more than can be numbered."

But let us ask, "What happens when a man does not pull with God?" There is a lack of vision. There is a lack of deep spiritual glow. There is no devotion to the great causes of the world. There is a slouchiness of the inner life that sooner or later causes the spirit to crumple. There is the theory that self comes first. There is the principle that might makes right. There is the idea that I will live my life in my own way come what may. There is the building of the house of life upon the shifting sands of time.

Yet a more important question that we ask is this "What happens to man when he does pull with God?" There is a feeling of happiness surging within the soul. Life holds the spirit of victory—I press on. There is the song of God within the heart. Life becomes in tune with all true life everywhere. The personality becomes a united, integrated personality, which knows the joys of the unified life. Man knows that he is not fighting alone. God is nearer than "breathing, nearer than hands and feet." Instead of seeking a haven of refuge we head the ship of life squarely into the storm. Man the finite becomes man the infinite. Man the ordinary becomes man the extraordinary. Man made from the dust of the earth becomes man the living, virile soul. Man the plodder becomes man the worker, working not alone but with his fellowman and with God, achieving a new order, even the kingdom of God, in his own day.

Louis Untermeyer in a poem he calls "Reveille" well expresses the pull of God upon us and what this pull means:

What sudden bugle calls us in the night
And wakes us from a dream that we had shaped;
Flinging us sharply up against a fight
We thought we had escaped.
It is no easy waking, and we win
No final peace; our victories are few.
But still imperative forces pull us in
And sweep us somehow through.

Summoned by a supreme and confining power
That wakes our sleeping courage like a blow,
We rise, half-shaken, to the challenging hour,
And answer it—and go.

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Sunday Evening Worship: An Opportunity

By Bruce S. Wright, Buffalo, New York

The concluding article in the series by Dr. Wright, pastor of Asbury-Delaware Church, Buffalo, New York, on Sunday Evening Worship.

IT is Sunday evening. The lights of the city are burning with full brilliance. Main Street, Chippewa Street, lower Delaware Avenue are all ablaze. I love the lighted city. It always gives me a thrill to come from the more dimly lighted sections of the city into the theater and business territory where electricity is used without counting the cost. Where lights are there the people flock. They are there on Sunday night. They come by street car, bus, afoot, but mostly in private autos. The auto-renting spaces downtown are early filled on Sunday evenings. A stone's throw from my Church may be found Buffalo's biggest theaters and movies, and most brilliant lights. What shall I do? Shall I shut up shop, close my Church and have a pleasant Sunday evening at home with my open wood fire, radio, family and books? Is Sunday morning the only time for the exercises of religious worship and praise? I cannot bring myself to that view. While I am convinced that Sunday morning is the time for worship, I am equally firmly convinced that Sunday evening is the time for worship. It presents an opportunity. What kind of an opportunity?

The Unchurched

It presents an opportunity to reach the unchurched. There is a great body of unchurched Protestants who do not go to church Sunday mornings. They look upon Sunday morning as the time when the churches are pretty well filled with the church home folks, families who regularly occupy their pews. They feel that they are more or less pushing in where they may not be wanted if they enter a church Sunday morning. That is not so, of course. None the less there is a deal of feeling exactly like that among the wandering unchurched. They do not feel that way about Sunday evening. They feel free to enter any open church Sunday evening, it is their time, their service. Then there is also a considerable number of people who, by reason of their work and duties, find it quite impossible to be at Sunday morning worship. They count on Sunday evening worship. People of these groups will make up a rather good congregation in



Bruce S. Wright

any church on Sunday evening. Beyond them there is that much larger group of people who know little and care less about the church and religious worship. It is possible to reach them, and to reach them through worship.

Non-competitive

The first fine thing about Sunday evening worship is that it is non-competitive. It does not compete with the movie, theater or dance hall. They are all around my church, they are wide open every Sunday evening. Do you imagine for a minute that I can do the work I am set to do by putting on Sunday evening movies, plays and concerts in my church? I cannot compete with them, even should I desire. They have equipment and arrangements for such programs no church could ever hope to possess. The church is built for worship, the theater for entertainment. If the church cannot compete with the theater, neither can the theater compete with the church. It never impresses me when a movie or theater, in some rare sacred season, attempts to assume the cathedral air. There is only one thing less impressive, that is when a church tries to become a theater or movie house. I am not at all moved when the great governing body of my own church, the General Conference, takes the immense hall of its quadrennial meeting and attempts, by the superficial use of paint and paper, to make it look like a cathedral. The trouble is, everyone knows that it is only paint and paper deep, it is superficial. Then, too, I feel it keenly when our bishops, elected by the General Conference, are consecrated in the same barren, uncathedral-like (despite their paint

and paper effect) hall. In my humble judgment it will be a great day when the general assemblies of our various communions hold their stated gatherings in the most churchly church available. This only by way of illustration of the truth that we cannot compete with what our fathers called the world of entertainment, nor can they compete with us. We are set to do a certain work, it is to make available to men and women at all available times, services of worship, praise and glory to Almighty God.

The Only Way

Now the only way to have Sunday evening worship is to have it. I once read a bit of advice about sermon preparation that stands me in good stead nearly every week. It is this—"The only way to prepare a sermon is to quit mooning about it and go ahead and prepare it." I confess I have wasted too much valuable time mooning about next Sunday's sermons. I would have been far better off had I sat down deliberately and prepared, rather than waiting for the muse that never came. The same truth holds with Sunday evening worship. It is no way to do to have Sunday evening worship for a few months, then adjourn for a few months. To have Sunday evening worship in winter, but not in summer. To have Sunday evening worship during Lent, but none the rest of the year. I was greatly impressed a few days since when I went to the Inauguration exercises for the newly-elected president of my college, Allegheny, at Meadville, Pa. I went via Railroad and Bus lines. It was at a time when there was not much passenger travel, rail and bus passenger traffic is heaviest in winter, and in the unpleasant spring and late fall seasons. Though I was the only passenger for miles in the big bus the bus held to schedule. Both train and bus officials keep to the schedule whether there is one passenger or one hundred passengers. They know that they could never build a considerable patronage if they provided accommodations according to their whims, providing service in bad weather but abandoning it during pleasant weather. Yet that is the very rule

upon which many Sunday evening services are run.

There is a powerful psychological effect in the fact that a church has Sunday evening worship whether or no, January to December, through heat and cold, storm and shine, daylight saving and standard time. Better, too, to always have the same hour. Nothing is gained, rather much is lost, by putting the evening worship hour later in summer than in winter, because the evenings are so long. There is immense value in letting it be known that evening worship at your church is 7:30 o'clock, all through the year. Now I know there are exceptions to all rules. There are exceptions to the Sunday evening worship rule. There are communities, particularly residential communities, where the Sunday morning worship, with Church School following, answers the full need of that community for worship. There are also certain sections of a city where the churches in that section may unite for Sunday evening worship. It is successfully done in my own city of Buffalo. I am writing now of the general situation, by and large the Protestant churches of America still hold to the plan of a Sunday evening service. Why not make that service worship of the highest order? Put into it, into its music, sermon and plan all that you do in the morning worship! It is not a duplicate of the morning worship, any more than one morning service is a repetition of last Sunday morning's worship. It is providing another opportunity for worship, for which people are eager.

THE INFLUENCE OF LIVINGSTONE

One of the most vivid and picturesque memories of my youth is the memory of the leonine head and striking figure of the Rev. Gordon Calthrop. If he was announced to preach in the neighborhood, I invariably went to see, I fear, rather than to hear him. Now this same Mr. Calthrop figured in one of the most dramatic incidents ever witnessed in Westminster Abbey. Everybody was thrilled by it. A week or two earlier, the bones of Livingstone, after eleven months' journeying had been laid to rest in the nave of the Abbey. Those bones, as the epitaph on the stone slab records, had been brought by faithful hands—negro hands—over land and sea, and had found a resting-place at last. The nation had been profoundly moved by the unique character of that strange funeral; and, on this particular morning, Mr. Calthrop was preaching in the Abbey. The grave, heaped with snowdrops and primroses, was still fresh, and all thoughts centered upon it. In the course of his sermon, the impressive figure in the pulpit suddenly pointed to that new tomb. "Let us," he cried, "be quickened into fresh life by contact with the bones of Livingstone; and let thousands of Africans through the influence of his death, be revived and stand upon their feet!"

F. W. Boreham in *The Blue Flame*; The Abingdon Press.

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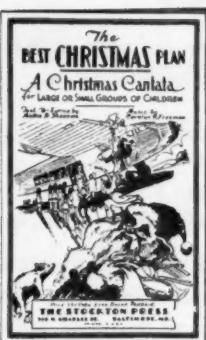
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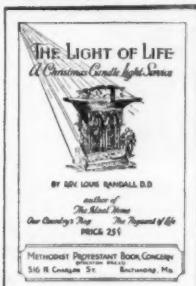


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◆ ◆ ◆ **ASK DR. BEAVEN** ◆ ◆ ◆

Question: Our young people and older ones ask, Is it any harm to dance, play bridge, etc.? Or they may, and often do, go on and do those things without even asking, feeling that it is no one's business but theirs, and that we as preachers are meddling when we say anything about these things. How do you meet these questions in your preaching? Can you recommend some books which will help me?

Answer: The problem which you present has various phases, but is a difficult one whichever of those phases you are discussing.

The attitude on this matter varies quite decidedly in different sections of the country within the membership of our churches. An answer that would be useful to be followed in one section might not at all be useful in another. Since you have asked my reaction, I will give it in the area in which I have worked.

I will discuss two phases of it: First, what should be the attitude of the church as an organization toward the conducting of dances, bridge parties, etc., under its auspices. Second, the attitude which the pastor should take, if he is to preach on these subjects as matters of personal action on the part of his members.

First: There are churches which do



Albert W. Beaven

conduct dances and bridge parties, etc., under the auspices of the church. Personally, my reaction to this has been antagonistic, on the basis that whatever pleasure and satisfaction might be gained by those who participate in it, in many of our churches it would invariably create bad-feeling and bitterness which would far more than off-set any pleasure that would come to others.

In the second place, my objection is based on the fact that it does introduce very serious and difficult problems into the life of any church. If a church is to conduct a dance, it must be thoroughly prepared to take the responsibility for adequate chaperonage, be-

cause if anything untoward happens as a result of it, the effect upon a church is far more serious than upon any other organization.

Where this question has arisen, in churches where I have had a chance to join in the discussion, I have simply pointed out that I thought there were far better and less questionable forms of amusement that could be used by the church; that I felt that it was one of the functions of Christian young people to devise forms of amusement for young people within the church group which would not be subject to the criticism and the divisive judgment that would rest upon dancing, bridge-playing, etc., as a form of recreation. Furthermore, I felt that it was not as democratic a form of amusement as was fitting for a church function; that is, that is seemed to me out of place to have young people put in the position where they were made wall-flowers at a church social because they did not dance nor play bridge. The young people in the church of which I was pastor accepted this and found great joy in developing other forms of amusement. This they found to be helpful not only within the church itself, but suggestive to our young people when they entertained others in their homes.

Second:—The other question, as to whether a pastor should preach on these subjects, with the idea of attempting to control the action of his members when they are acting in their personal capacity or in their own homes, is quite a serious question, more so now than it was a few years ago. The difficulty in so doing, as you know, is that it labels a few of these things as the outstanding sins, whereas in reality they are no worse than a good many other things that are done by church people. The pride, the avarice, the smugness, the selfishness, the uselessness, of professing Christians are certainly as much to be condemned as are dancing and playing bridge. The danger in making any list of things especially sinful is the putting of the emphasis there and taking it off from some others that are equally so. Many ministers have felt that this was an argument sufficient to justify them in not mentioning these specific amusements. I personally did not so feel it, and did talk frankly on matters of dancing and bridge-playing, when I was talking to my young people. I did not so much attack them as discussed them. In my discussions I did not assume that they were all bad, or all good; I simply raised the question as to whether they were the best that young people could find, and whether there were other forms of amusement that did not have in them some of the objections which obtained in the case of those to which I have referred.

A dogmatic statement that all dancing is evil, or that all bridge-playing is evil, is not taken by young people as anything but a reflection upon the minister who makes it. It is not all evil, and it reflects on us if we say that it is. Some dancing is evil, undoubtedly, just as some automobile-riding, some buggy-riding, is—and was. It depends on the person, on the place, on the purpose, on the company and a number of other things; but I am sure that we cannot generalize as we once did, and still carry the conviction of our young people that we know what we are talking about. Bridge-playing is probably bad largely because of its waste of time, because of the habits which it forms, and because it leads over into other things that are openly vicious; but in and of itself it probably is not much different from any one of a dozen so-called harmless games that are used with other forms of cards, by many people.

It seems to me the more wholesome thing to emphasize the values of the Christian life, the finest type of amusement and recreation which it offers to us, and simply to suggest that it is the wise thing for Christians to find a kind of amusement and relaxation that will have the largest amount of upbuilding value and the least tendency to bring them into questionable situations.

After all, the highest ideal is the largest and finest life which Jesus Christ opens to any one of us. We want to be useful to Him and to our fellow men. Life is not made for its amusements; our amusements are made for life. When they help us to be better and stronger Christians, they are useful; when they hinder that largest, finest influence, they are harmful. With any of us, the choice is not usually between bad and good but between the better and the best.

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'Quaintance Club For Young People

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IT is often very difficult to sustain the active interest of young men and women in the regular form of Young People's organizations. There are, it is true, certain decided values for some societies which can maintain connection with National and International Movements, but popular as these are, there are still large numbers of young people not reached by them. Therefore, something is necessary to supplement their undertakings, and, in not a few congregations, we find groups springing into being under competent leadership and with very definite purposes, accomplishing much more for those whom they can reach than the older types could possibly do.

Such is our 'Quaintance Club. The name gives expression to one of its primary purposes, but in practice, it is found that many factors are taken into account to build up real friendship and to round out the acquaintance of members with each other. This group regularly capitalizes for its meeting the period between six and eight o'clock Sunday evenings. The church equipment is such that they may arrange a simple supper, and it is a great joy to see, invariably from the end of September till the end of the following May each season, from sixty to eighty young people enjoying the very happiest kind of fellowship. The supper is always of very simple type and inexpensive (twenty-five to thirty-five cents), but very tastefully arranged by the committee which has worked out the problem scientifically and seldom hears a complaint about its menus. The tables are arranged so that from eight to ten persons sit together. At the beginning of the season members of the council distribute themselves as hosts and hostesses, but the necessity for this soon disappears. Around the supper table announcements are made and any items of business conducted very quickly by the president. Immediately the group adjourns, all sharing in clearing away the dishes to the kitchen, then all assembling for a worship period which is carefully planned by the program committee under the leadership of the first vice-president.

Considerable attention is given to the Worship Services in order that real experience may be possible for the members, not a few of whom have for various

reasons been more or less dissociated from the church. The arrangements of the program committee are always carefully planned, the theme of the worship service harmonizing with the main subject of the evening. The hymns are chosen with a view to both literary and musical qualities being presented attractively, and it has been quite remarkable to observe the progress of interest in the singing during the past few months. Sometimes, as a part of the service, the hymn is interpreted and specially sung by a soloist or a group from the club, after which all participate in it. As a rule, Scripture selections are introduced and interpreted carefully before they are read, either by the leader or in unison or responsively. The worship committee has given considerable thought to the preparation and selection of prayers. These have been from time to time included in specially mimeographed Orders of Service, and have been found very helpful. Care has been taken to vary both the order and the content of the worship services so that monotony may be avoided and new interest in the services aroused and sustained.

Following the worship service comes the evening's program, usually in the form of a speaker or speakers, a discussion, or a presentation in the nature of a pageant or a play. The club in a season covers a wide range of subjects, carefully selecting those who are to introduce them. The topics range from the usual type that interest young people to certain very unusual topics which are intended to add to their store of knowledge and to provoke discussion. One selects as typical from the programs of the past two seasons such topics as these:

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A study of certain social and economic problems confronting society.

Idealism and Newspapers:—

The chief editorial writer of a great city newspaper took the group in behind the scenes where news is purveyed and opinions written.

Quakers and Their Religion:—

(Now turn to page 223)

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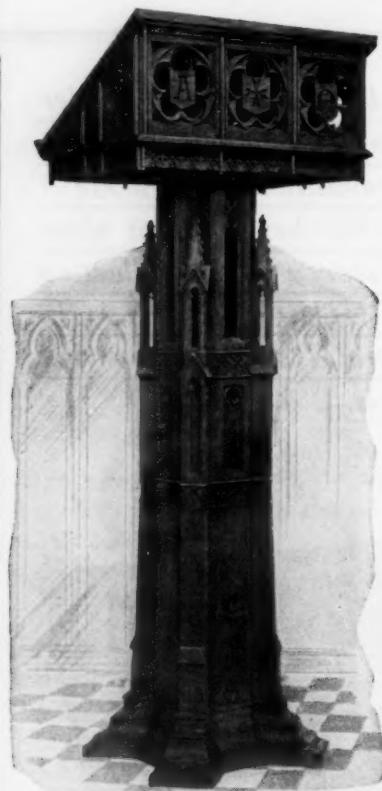
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SOME MINISTERS DO THE DIVINEST THINGS!

Editor *Church Management*—

The doctors tell me that I am afflicted with super-acidity. Acids set my teeth on edge, and I must add to my diet something which will counteract the acid. One doctor went so far as to say that the general tendency in nature is for all things to develop acidity and alkalis must constantly be supplied to correct the error.

When I read in the November issue of *Church Management* what "A Presbyterian Elder" had to say about ministers who "do the darndest things," I felt that here, indeed, was a brother in kind who was surely afflicted with super-acidity, and had handed me the lemon he did not want. Not that I doubt the truth of his statements. Who could? Although such observations have been outside my own range of vision.

I was glad, however, that coming along the way, I had gathered some splendid antidotes for such ills. May I share them with you? Well, once upon a time, as all true stories begin, I was pastor for six years of a larger parish in a rural section of one of our most northern states. Cherries and resorters were our summer crop. Five preaching stations, three church schools, a troop of Boy Scouts, a course of Bible in the high school, and two mid-week meetings were a few of the things which occupied my time, and for which I was paid the entirely satisfactory salary of \$1600 plus the use of a "model T" of uncertain vintage. All about the beautiful lake which lay within sight of the parsonage, clustered summer homes of "best people" from metropolitan centers hundreds of miles away. At the other end of the lake, some miles from us, was a Summer Assembly of our own denomination where scores of the biggest and best preachers in the United States spent their vacations.

After three years on this field I received a letter from one of these, a man who is loved and honored in forty-eight states, asking if I would like to spend a summer in study at the Seminary, and offering to act for my church as a pulpit-supply committee in securing men who would fill our pulpit in my absence.

If I dared to name the men who responded to his invitation, you would understand why my people so eagerly accepted. They were men who were entitled to write from two to four degrees after their names—state superintendents, college presidents, and pastors of the

largest and best churches in our fellowship. Honorarium? They did not receive one cent, and for two successive summers they filled my pulpit while my family lived on the \$133.33 per month, and I stored my mind with knowledge and my soul with inspiration that still stands me in good stead.

Now perhaps I might be accused of being a "grafter," even though the immeasurable kindness came to me wholly unsolicited; but even if I were, here were a score of men whose generosity and altruism certainly entirely over-balanced my weakness.

It's a true story, Brother Elder, and good medicine. Take it generously, I advise. An overdose is impossible and I have much more of the same kind, accumulated over two score of years, which I would be glad to share. Shall I subscribe myself "Just a Scrub Preacher"? Or shall I sign, to prove authenticity,

Fraternally Yours,
Ira D. Fales,
St. Louis, Mo.

NEVER KNEW MINISTER TO ACCEPT FUNERAL FEE

Editor, *Church Management*:

"Do Ministers Do the Darndest Things?". I was attracted to this letter by its title and read it with interest. It seems to be a comment on an article in a previous number which I did not read. Hence it may be that my comments may be entirely out of place. The Presbyterian Elder seems much more disturbed over the use of slang for a title than he is for the injustice and unfairness of his article.

That there are men such as those cited, I have no doubt. It seems to me that in my time I have known some quack doctors, some shyster lawyers, and a few crooked merchants, but it would be manifestly unfair for me to say that any considerable number of them were such. If ministers talk about the number they have received into the church, the laymen, especially pulpit committees, have trained us up in the way in which we should go. A pulpit committee, making an investigation concerning myself, wrote a letter to my successor in a certain field, asking in detail how many persons had been received during my pastorate. If we are so weak as to yield to the temptation of stating the number received, are we to blame when the laymen have set the standard by which our reputation is to be judged?

As to fees, let me say that in my twenty-five years as a pastor, I have known a great many ministers but I

have never known one who asked a fee for anything. An undertaker said to me soon after I had moved into a new city, that he was so glad to know some one who did not charge a fee for funerals. (He had asked me my charge for conducting a funeral of a very poor man.) I was indignant at what I believed to be an untrue statement concerning my brethren. I made very careful investigation and found that not one of the seven regular pastors ever asked or received one cent for their services at a funeral. I did hear of a jack-leg preacher who was not a pastor and whose reputation was very bad, who did charge. Surely the other eight of us were not in his class. On the other hand, I have paid my own railroad fare, used my car and gasoline, and days of time to conduct funerals of persons in no way connected with my church.

As to supplying other churches during vacation, this is about the only charge made that could be laid at the door of most ministers. I am sure, however, that which is true in my own case is true in most others, that is, were it not for these extra sums, there would never be any vacation for me. I don't believe that this works any hardship on the churches for if it did I am sure that the average preacher would forego his vacation.

A Pastor.

AUTHOR OF "TURN YOUR EYES UPON JESUS"

Editor, *Church Management*:

I enclose a music cutting from your paper that has been sent to me. I am sure you are unaware of the claim I write to make, regarding the first verse of the clipping, and equally sure of your readiness to correct so far as possible a mistake. There are, in fact, several serious errors.

The card you find is one of the many forms in which the verse "Turn your eyes" is in circulation. Bagster and McCall Barbour are two firms of Great Britain that have issued for years as a card, and distributed world wide. Other lesser houses abroad, and some in U. S. also put it out. It is in many calendars. As the chorus of a hymn—music also by the writer of this letter—it was first published years ago by the National Sunday School Union, London. In leaflet form, it bore the international copyright date (author's sole rights, as all my work) and also the dedication to Lilius Trotter, an author and missionary then in the Algiers, and doubtless known to you. It owned her booklet "Focussed" as the source of the thought for the verse, and she later issued an edition embodying the hymn.

Sung at the Keswick Convention some eight years ago, being indeed the convention hymn that year, it was carried by missionaries and others attendant, to every part of the world, and has been translated into the tongue of several countries, even into dialects of Africa and India. The great Church Army of London has sung it and circulated to the number of thousands, the collection containing it with others, the book being written for them by myself. Their scripture calendar for this year features it, and this adds many thousands more as they are the busiest workers in the world, both at the home and the U. S. base. I used it in Atlantic City all the summer of '29 when holding meetings there. I indeed found it already familiar, as is

(Continued on page 222)



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Christmas Trees

A Sermon For Children

By H. L. Williams

THE first frosts of autumn had touched the earth. Leaves had turned to red and brown and dropped to the ground. Golden corn had ripened in the shock. The barns and cellars were bursting with the good things of the earth. On the hill side, one at the edge of the orchard, and the other at the edge of the woods, stood two trees.

One was an apple tree. It shivered in the wind without its clothes, the leaves. The other was the evergreen cedar as beautiful as in the days of summer.

At this time of the year trees as well as children look forward to a great day, the birthday of Jesus. It had happened that just about this time two boys had passed through the orchard. They had seen the cedar at the edge of the woods.

"What a marvelous Christmas tree that will make," one had said.

"We will remember and it shall be our Christmas tree," said the second.

So the evergreen tree was jubilant.

"Do you know what a Christmas tree is, Apple Tree?" she asked.

Then without waiting for an answer she went on.

"I will tell you. They take a Christmas tree and they put it in the largest room of the house. Then upon it they

hang colored ornaments and tinsel. Bright little electric lights are hung from the branches. They twinkle through the windows. Then some times they hang presents on the tree. And at Christmas every one in the whole neighborhood comes and stands around the tree. Then the people all say, 'Isn't it beautiful?'

The apple tree shivered and bowed her head. Then she thought of the months past when her boughs had borne beautiful flowers. She thought of the apple picking time when she yielded ten bushels of finest eating apples. That made it possible for her to raise her head. The spruce was still gaily swinging in the breeze and humming a popular song.

"You will be beautiful, Cedar Tree, I am sure," she said. "But I have been beautiful, too. But there is a difference in the kind of beauty. My flowers and my fruits came from within me. You are to be made beautiful by having things hung onto you."

Now, there are people just like these trees. There are some who are happy and beautiful because of what they themselves are. And there are some who are made happy only by the things which are "hung onto them."

They Say

(Continued from page 221)

the case generally, wherever in this broad land my work takes me. It is found in Tabernacle Hymns No. 3, (Moody Inst.) in Harry Clarke's collection, a Hope Publishing output, and other less known collections. I have broadcast it from Chicago, Philadelphia, and Los Angeles stations, and invariably introduced to my air and face to face audiences as "the author of that well-known hymn" etc. In view of this, and more that one could tell, it seems strange to read written over Mr. Keyburt composition the words "author unknown." Really it should be "authors," as the two last verses are strange to me also. They are very lovely, and in any other connection, would, as to words, leave nothing to be desired in a hymn.

Mrs. Helen Howarth Lemmel
New York City

CAPITALIZING SORROW

Editor, *Church Management*:

Referring to your article on the Emanuel Evangelical Church of Cleveland in the November issue of *Church Management*, it seems to me that the attempt to capitalize the sorrow of people in the unfeeling manner described is, to say the least, very poor taste for a church. I do not think that the *Church*

Management has done a service in giving publicity to such a program.

David P. Gaines.
Waterbury, Conn.

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INCREASE—44% \$150.00 \$ 7,800

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"The methods are the best I have seen or heard of. The program of preparation assured success from the beginning. Every detail seemed to be provided for. We are pleased with every phase of the service."

"Our financial accomplishments exceeded all expectations, and the spiritual benefits as valuable as the financial."

Many other churches will complete similar "Loyalty-Stewardship Crusade" and "Budget Increase" programs with our help this autumn and winter, with equal satisfaction. Your church also can benefit. Why not? Tell us your needs, membership and problems. See Coupon.

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Quaintance Club for Young People

(Continued from page 218)

A very delightful Christian gentleman won the hearts of the group by his presentation of this subject.

A Well Proportioned Life:—

The Minister of the church had a heart-to-heart talk with the group.

Health as a Factor:—

A doctor had something of great value to say about health habits.

World Conditions Today:—

A well known traveller whose writings are widely known presented a picture of conditions in Russia, China, India.

The Historic Jesus:—

The Director of Religious Education led a series of three meetings in the discussion of recent findings regarding the life of Jesus.

Appreciation of the Out-of-doors:—

A lover of nature revealed some of the interests in the realm of birds, trees, flowers.

The Foundations of a Satisfying Life:—

An outstanding educator presented a challenge for Christian service.

From these selections, it will be observed that very substantial topics were each evening under consideration. When it is noted that a whole hour was

Typical 1931 Budget Increases With Our Help

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N. J.:	"161 members increase pledges . . . something we did not suppose possible."
Can.:	"\$3,000 of budget pledges lost by misfortune, yet with your help we raised \$3,000 more than last year."
Cal.:	"50% increase—many new pledges and increases."
Ia.:	"Pledge for budget 58% over last year."
N. Y.:	(October, 1931) "\$7,800 increase in budget pledges—44%."

Your Church Also

can benefit, financially and spiritually, by our service. The modest fee will be amply covered by increased financial returns.

What Are Your Budget Problems?

"Our canvass yielded inadequate returns. How meet our deficit?"
 "We lack leadership. How secure an effective canvass?"
 "We must reduce our budget. What items shall we omit?"
 "Can we put improvement costs in our budget?"
 "Our community is losing. How best conserve our budgets?"
 "Our pledged income has been decreasing for several years."
 "How shall we meet carrying charges and pressing debts?"
 "We have lost heavily by deaths, removals and reversals. How can we make up our losses?"

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given to each topic, the speaker as a rule occupying half the time and the discussion at least half the time, with interest always high, it will be obvious that a good deal of significant thinking was done by the group.

Out of the Sunday evening meetings various other group activities arise. Frequently the discussion of a particular topic led to several groups arranging to follow up by reading and by meetings in their homes to fathom a little more profoundly the problems raised.

The club organized week-night recreational periods, securing the use of the church for such athletic activities as were possible, and so taking responsibility for the direction of physical activities that the officials of the church needed to give little concern, being confident that the young people would handle their events uniformly well. Bowling, basketball, badminton and ping-pong tournaments were arranged within the group and occasionally inter-church contests also proved very successful.

The Social Activities of the group have been provided for by a special committee of the Council, and the club's parties held in the church three or four times a year have been largely attended and productive of much good-will. A dramatic committee has been one of the most active features of the club, selecting each season three one-act plays and one larger production of three or four acts.

(Now turn to page 236)

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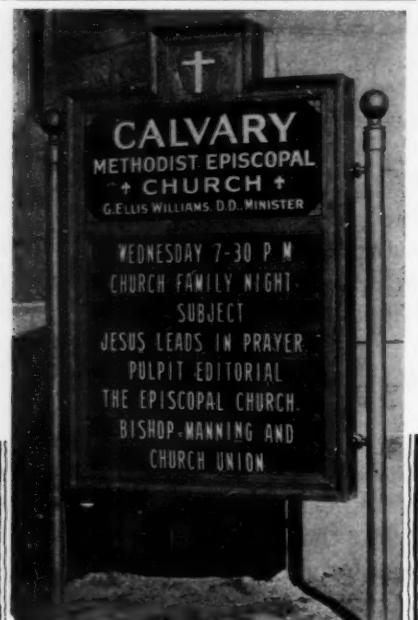
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Music In The Country Church

By E. E. Packard

PROVIDING suitable music for the country church is indeed a problem. The city church has its paid organist, its choir of selected trained singers, its violinist whom it hires to play on special occasions, but the country church has means for none of these things.

The rural church can have fine music, nevertheless. Every country church boasts someone who can play the piano, although that "someone" cannot always play well. Many times the pastor finds that the present organist is a middle-aged or elderly person whose playing days were over long ago, but who still hangs on to the office and is loath to part with it. This particular kind of situation was remedied in one town by electing, at the annual meeting of the church, an assistant organist recruited from the young people, who has acted as organist when the regular incumbent was absent or late. Gradually the middle-aged organist has come to realize that she is not as capable as the younger person and has finally resigned in favor of the younger, with no hard feeling.

Then there is the choir. Where there are people, there are singers, and this is especially true in the country church. And what is more, people like to sing. The energetic pastor can recruit a large choir from the ranks of the young people from fourteen years of age and up, and the choir must by no means be restricted to the young people either, for older, mature voices are needed also. The pastor himself may direct the choir, or one of the leading singers may be choir leader. Regular weekly practices are necessary, and new music and ever harder music should be sung. Let the choir sing a special number at the morning and evening services, varying the ensemble singing with solos, duets, and trios. A fine plan, and one that immeasurably increases the efficiency of the choir, is to have one of the members who sings by note teach the rest, by means of the blackboard and the song book, how to read notes, too. The choir can then sing in parts—soprano, alto, tenor, bass—and need not be confined to sopranos for the most part, with a barely audible tinkle of alto.

Then congregational singing. Under good leadership from the rostrum, people will sing heartily. The minister himself can direct, or perhaps better still, let the choir leader direct the singing at the evening services. You will be surprised at the fine way in which the congregation will respond.

The rural church may have its orchestra also. In any country church, no matter how small, there is usually at least one person who plays the violin or some other stringed instrument. Use that person as the nucleus of the new orchestra. You, as the pastor, can talk up the ensemble and stimulate interest, encouraging parents to send their children to take lessons. If no violin teacher lives in your town, still you need not despair, for the automobile these days brings the country village and the larger towns and cities close together so that the country child may have the same advantage in music as his city brother. Get a number of boys and girls started learning the violin, mandolin, and cornet, and within a year your players will be well enough trained to start playing simple things together at the evening service of the church and at the Sunday School session—hymns, and bright pieces from Easter, Children's Day, and Christmas booklets, for specials. This plan has been put in practice at Wayne, N. Y., and at Busti, N. Y., with splendid results. The best player, or perhaps the pianist, can assume the position as leader.

If the minister in the country area will give care to the development of music in his church and will stimulate and direct wisely, there need be no dearth of fine music in his church.

THE ENDURANCE OF A LITTLE CHILD

Several years ago one of the settlement houses in New York planned to give free music lessons to any children in the neighborhood who showed genuine interest. A ten-year-old urchin appeared and begged for lessons on the violin. The teacher was not certain how serious the boy was, and suggested that he pay twenty-five cents for each of his first four lessons. After that everything would be free. The boy explained with some confusion that he did not have any money, but added confidently that he knew how he could earn some. A month later he appeared again, this time with a dollar bill rolled tight in his hand. "Here's the dollar," he said. "Now lemme start." The teacher was suspicious and asked the boy where he had earned the money. There was an embarrassed silence, and then the little fellow told his story. "Down where I lives there's some kids ain't got no place to sleep. There's a kid near me who ain't got no bed at all. I been rentin' him my bed for a quarter a week, an' I been sleepin' this month on th' floor. There's yer dollar. Won't yer gimme the lessons on th' violin?" The endurance of a little child. You and I must do as well.

James Gordon Gilkey in *Solving Life's Everyday Problems*; The Macmillan Company.



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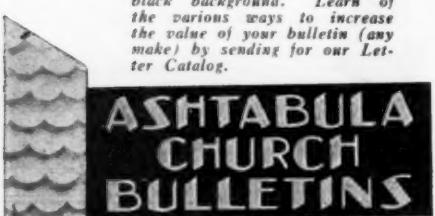
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State Wide Denominational Evangelism

By **W. M. Anderson, Dallas, Texas**

THE Synod of Texas of the Presbyterian Church, U. S., through a special executive committee conducted last year a remarkable evangelistic campaign, which has proved of great interest to many sections.

The idea for the campaign originated with Rev. H. S. Springall, superintendent of home missions of the Presbytery of Dallas. It was approved by the Presbytery and through it recommended to the Synod. The genius of the plan was in the proposal that every church in the synod within a limited period of time should have some form of evangelistic campaign wherever possible combining visitation and evangelism with preaching services.

The synod entered enthusiastically into the project and appointed a strong committee with representatives of each of the presbyteries together with several members at large. A year and a half was allowed for preparation, and the definite dates from January 1st to Easter of 1930 were set as the boundaries to include all the meetings.

The executive committee divided its work among sub-committees on personal evangelism, gospel preaching, finance, publicity, prayer and spiritual life, etc. Each month there were sent to ministers, Sunday school superintendents, auxiliary presidents, and other leaders, an official communication attractively prepared. Each of the sub-committees in turn being responsible for the material included. One communication was a call to prayer and consecration; another was a discussion of personal evangelism; another was an outline of gospel sermons, etc. The reader may imagine the value of one of these communications each month for about a year.

Each presbytery was requested and each agreed to set up the details for the meetings within its own boundaries. Pastors were used for the services being assigned to churches other than their own. Many of the pastors holding two or three meetings during the campaign. Only a very few outside preachers were brought into the State.

All the finances for the campaign were handled through a central treasurer.

The home mission committees of each presbytery, together with several of the larger churches, made contributions at the beginning to provide for the traveling and other expenses incident to the set-up of the program. A feature of the financial arrangement was that no preacher of the synod receive any remuneration for his services. His expenses and entertainment were provided, but he gave his ministry. Each church received an offering, paid its expenses, and sent the balance in to the central treasurer. He paid all traveling expenses and other necessary items. At the end of the campaign, after all expenses had been paid, there was left on hand, \$2,097.01, most of which was distributed among the home mission committees of the presbyteries. The results of the campaign were most satisfactory. One thousand six hundred and fourteen (1614) were received into the church on confession of faith. One thousand two hundred and ninety-eight (1298) were received by letter. The synod was greatly stimulated. Of the 385 churches of the synod, meetings were held in every one except 76, and of these 43 were churches of less than 20 members. Of all the members received on confession in the assembly, the Synod of Texas received almost one-fifth (1/5) during that church year.

THE REAL CHRISTMAS STORY

From W. W. Holmes, First Methodist Church, Alexandria, Louisiana, came a four page Christmas greeting. On page one was the following:

THE REAL CHRISTMAS STORY
Written
Nineteen Hundred
Years Ago
Not Copyrighted

On page three there appeared a reproduction of the verses from the second chapter of Luke, 7 to 17, giving the story of the birth of Christ. It made a most attractive leaflet with a splendid Christmas appeal.

**Bull's-eye for Bulletin Boards**

By Charley Grant

Caring for others helps others to care.

* * *

Thinking of your troubles always troubles your thinking.

* * *

Cool heads always keep warm friends.

* * *

Open mind helps bad news to leak out.

* * *

Too often marriage is a pottery made out of family jars.

* * *

Burning love helps folks make fuels of themselves.

* * *

Sunshine makes folks happy; moonshine makes them scrappy.

* * *

Even folks on the level have their ups and downs.

* * *

A clean heart is more essential than a clean hat.

* * *

Those in the pink of condition should never feel blue.

* * *

Cutting expenses is a rather severe operation.

* * *

Roasting folks always gives them a raw deal.

* * *

Straight thinking takes the kinks out of a man's mind.

* * *

Life is made of pickers, kickers, and stickers.

* * *

Hardship is a real test of friendship.

* * *

We always like to have a square shooter round.

* * *

Most of us would rather break the law than bend a fender.

* * *

Birds take care of their bills. Do you?

* * *

It's funny how a pig soon makes a hog of itself.

* * *

Never never tamper with a temper.

* * *

Well bred folks are seldom crusty.

* * *

It is odd that they put crooks in straight jackets.

* * *

Too many trains of thought get off the track.

* * *

A man bent on crime is crooked.

* * *

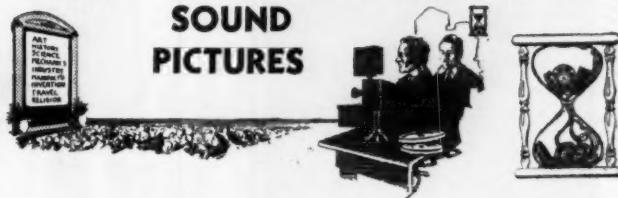
A greased head is no indication of a slick mind.

* * *

A stubborn will is as bad as a stubborn wont.

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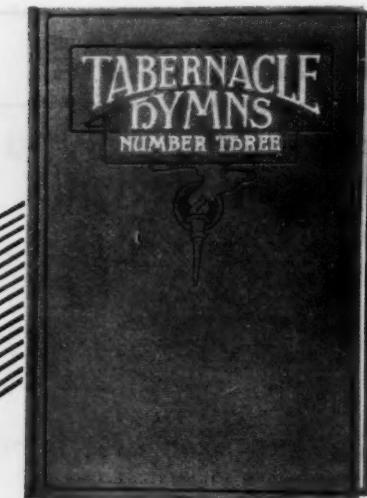
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I HAVE OBSERVED

By A. Alfred Murray

I have observed that the number of Baptist churches are increasing which will admit members into their fellowship who have not been immersed.

Some Baptist ministers, in immersing their candidates, have the candidates kneel in the water and make the sign of the cross. Then the candidate is immersed forward rather than backward.

Racial prejudices are passing, especially in our churches. In the Riverside Church, New York, where Doctor Fosdick is pastor, colored people are members of the choir.

Near Bangor, Maine, is a church with a membership of white people who have a colored pastor.

Some churches that have heavy mortgages have at this psychological moment, while banks are failing, said to their members, "Invest your money in your church. We will give you a note and guarantee you four per cent interest. We cannot fail. The church property is our security." Then the church has taken the money received, to pay off its mortgage and realize a saving of two hundred dollars on every ten thousand dollars.

Church tables can be packed away in a very small room when a two inch pipe is used for legs. A thread is cut on both ends of each pipe. A coupler is fastened to the table and the pipes screw into it. They can easily be removed and packed away in a very small room.

In Temple, Maine, the old church where Doctor C. A. Gordon used to preach, stands unremodeled as it was in his day. The high pulpit and the old straight back pews are used every third Sunday by a minister and a small congregation.

In a New York City church I saw over the vestibule doors this sign, in gold letters, "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Coming out of the church I saw a sign opposite the other just over the doors leading outside which read, "May the Lord watch between me and Thee while we are absent one from the other."

JUST A LITTLE FELLOW

(Suggested Verse for Funeral of a Child)

Just a little fellow
But we loved him so,
It just seemed the heart would break
When we thought he'd go.

But the heart grows lighter,
Gladness chases woe,
When we know he'll meet the Babe,
Born so long ago.

Other little children
Will meet him at the door,
Lead him to the Master,
Who could ask for more?

Just a little fellow
Only three years old,
Another wee white lambie,
Gathered to the fold.

Mrs. Elbert Stanton.

THREE GREAT LETTERS

I often think of a young man of letters who went to see a Stephen Mallarme to consult him about a poem which he was planning to write, a poem on God.

"A fine subject," agreed Mallarme.

"Isn't it? But you yourself, Master, do I dare ask you how you conceive it?"

Stephen Mallarme took up a large sheet of white paper, and in the middle of the sheet, in that precise and learned hand of his which he delighted lovers of autographs, he wrote God.

Then he laid down his pen and was silent.

"And then, Master?" asked the young poet after a moment.

"Then? But that is all. There is nothing to add to that, and the most varied and profound considerations, the most subtle dissertations, the most magnificent poem would say less than those three letters. When one had said and written God he has said and written everything.

Frank Nohain in *Life's An Art*; Henry Holt and Company.

SOME DURABLE SATISFACTIONS

In one of John Fiske's letters to his wife he reports a conversation which he had with Herbert Spencer, the great English philosopher. Mr. Fiske was visiting Mr. Spencer in England, and Mr. Spencer made the natural inquiries about Mrs. Fiske and the children in America. That night Mr. Fiske sent his wife this account of the ensuing incident. "I showed Spencer the little picture of our picnic-wagon with the children inside. When I realized how lonely he must be without any wife and babies of his own, and how solitary he is in all his greatness, I had to pity him. Then as I watched him studying that picture and gazing at our children's faces I said to myself, 'That wagon-load of youngsters is worth more than all the philosophy ever concocted, from Aristotle to Spencer inclusive!' You count yourself a failure? Ask yourself if you have not had—after all—some of the most durable satisfactions of life, some of the deepest joys known to human hearts.

James Gordon Gilkey in *Solving Life's Everyday Problems*; The Macmillan Company.

MOTHER OF MINE

Sometimes in the hush of the evening hour

When the shadows creep from the west,
I think of the twilight song you sang
And the boy you lulled to rest;
The wee little boy with the tousled head,
That long, long ago was thine;
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad

Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine!

—Walter H. Brown.

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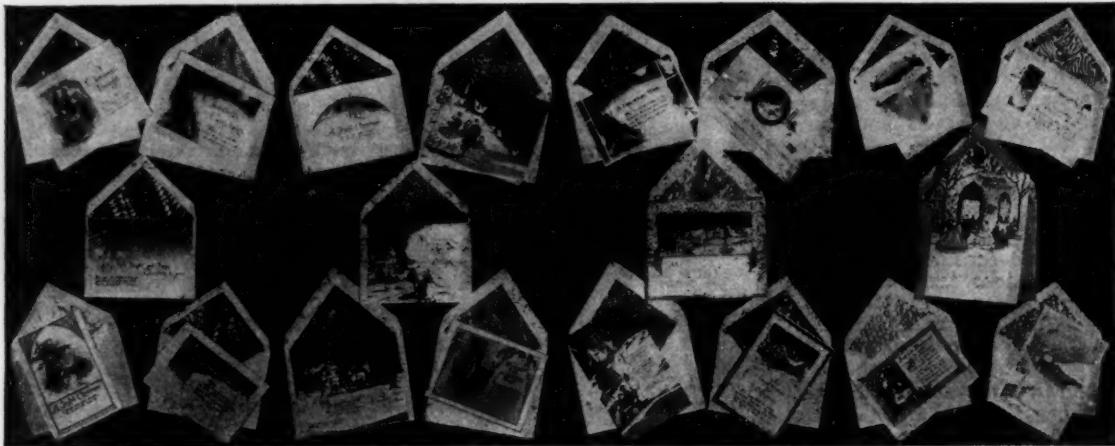
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WHAT DO YOU MEN THINK OF THIS?

The president of the Missionary Society of the University Methodist Church of Austin, Texas, was inspired to write the following poem and distributing it among the male members of the congregation: Faulty in meter, perhaps, but wonderfully accurate as to subject matter.

"Who visits the sick, carries help to the poor,
And welcomes the stranger who lives at your door?
Why, the women, every time!"

Who earns the money by dinners and teas
To carry the gospel far over the seas?
Why, the women, every time!

Who gives of their earnings, their labor, their toil,
Church walls to repaint, church grounds to resoil?
Why, the women, every time!

Who works in the kitchen, endeavors and strives,
To serve brotherhood meetings, and student-team drives?
Why, the women, every time!

Who brightens the altar with flowers so rare,

To drive away sorrow, to drive away care?

Why, the women, every time!

Who teaches the children at the Sunday School hour

The true source of goodness, of wisdom and power?

Why, the women, every time!

The work of the stewards, long the strong forts of men,

Who now comes to its rescue, a ne'er failing frien'?

Why, the women, every time!

And even in tasks, wholly under men's sway,

Who is urged and exhorted to meet them half way?

Why, the women, every time!

And yet, who bosses the job, making everyone feel

That they are the hub of this fast moving wheel?

Why, the men, every time!"

Elizabeth Williams Sudlow,
Coral Gables, Fla.

PICTURE REPRODUCTION ON MIMEOGRAPH

I have discovered a method of reproducing drawings of events that opens the field of the mimeograph still wider. Sometime ago I desired a drawing of our church. I had planned on having a line cut made and then reproducing it upon our mimeograph by laying the stencil over it and rubbing a silk sheet on top of the stencil. I have reproduced some of the cuts I obtained from you in this manner. Then I proceeded to take a picture of the church, which I took with a 2A Brownie. After receiving the developed negative, I placed it in my mimeoscope or copying frame. At once I thought that it might be possible to outline the building on a piece of white paper, the negative being transparent. This was accomplished by placing a light, 25 watt lamp, under the mimeoscope, placing my bond paper over the flexible writing plate I copied the outline of the church. I used a hard lead pencil and later inked the drawing with India ink. As a result I obtained a drawing of the church that was right in perspective and proportions. I then placed this drawing in the mimeoscope and have a very good drawing to copy for our Sunday bulletins. With this method different views of the church can be reproduced on the bulletin at a cost of about 10 cents each. This has widened the field of the mimeograph for me, since I can now reproduce almost anything I can take a picture of.

George M. Wilson,
Rossford, Ohio.

PICTURES ON BULLETIN BOARD

I use pictures regularly on my Bulletin Board.

Some time ago an agent tried to sell me a picture service consisting of about fifty posters. He had a marvelous Sales Talk of the influence of colored pictures with a message on a Church Bulletin. I did not buy, because the price was too high, \$200, but the idea was free, and I am making use of it.

I have pictures of my own that I have been saving ever since I entered the ministry, thirteen years ago. I have all the Inter-Church World Movement Posters of twelve years ago. I have all the Presbyterian New Era Movement Posters of the same period. I have all the full page Taylor Pictures that appeared in the *Ladies' Home Journal* five or six years ago. They still have a few left, I believe, that they are selling at ten cents each. I have all the Children's Day and Rally Day and Canvass Posters of the denomination for the past twelve years. I have colored pictures from the advertising pages of the big magazines, as well as from the art pages. I add to my collection gradually as I can. Large Copping pictures, like "Jesus and the Modern Children," can now be bought for less than a dollar, and preach their own message without any caption. So also Margaret Tarrant's pictures.

I use the pictures in three ways: (1) from Monday to Friday to preach their own message. (2) From Monday to Friday to illustrate a Bulletin Board Sermonette. This is where you can use pictures from ads to attract attention and illustrate almost anything, as the modern advertisers are constantly doing. (3) From Friday to Sunday, a smaller picture to illustrate a sermon topic or Special Feature of a Sunday Service.

They do attract attention—and that is what a Bulletin Board is for.

Charles H. Dayton,
Fredonia, N. Y.

GOLDEN ANNIVERSARY SERVICE

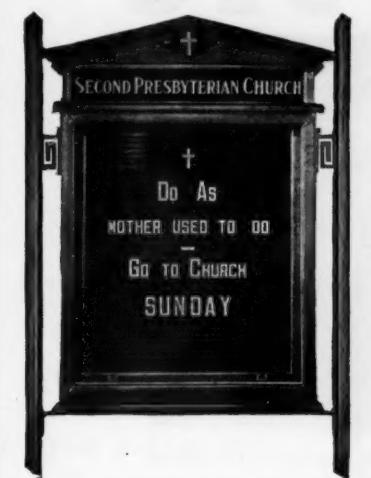
We have found that a service at which all couples who had been married fifty years or more were our invited guests, was one of the most popular services of the year. We used the old wedding marches to advantage. "I Love You Truly" and "Silver Threads Among the Gold" were among the solos rendered. We had this service in the month of June.

One of the real surprises was the number of such parties living in the immediate neighborhood. In the immediate neighborhood of our out appointment, a town of 430 population, we found nine such couples, and in the home town of 4,000 population we found twenty-one couples who had been married for fifty years or more.

The second surprise was: Folks of all creeds and of no creed were interested

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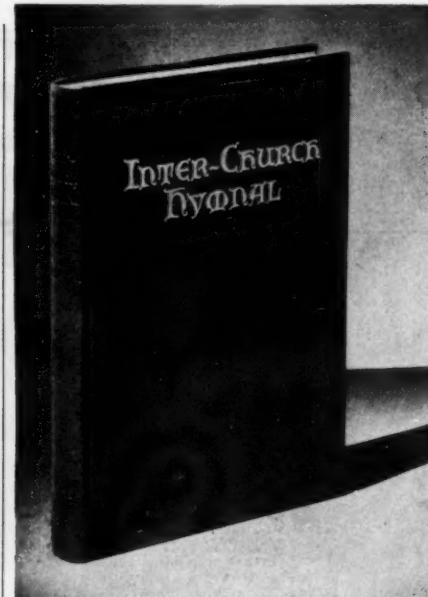
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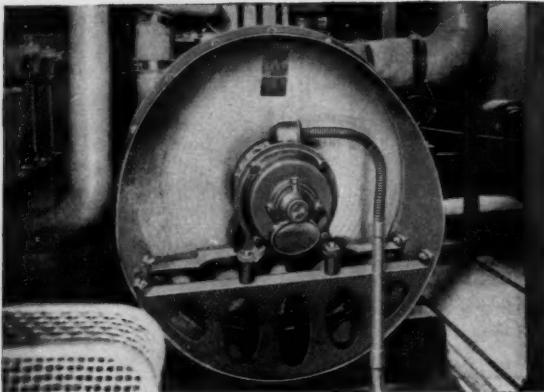
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and were there. There were folks present that day who had not been inside a church for many years.

At the close of the service our Ladies' Aid served a luncheon in the social rooms of the church just to this group of guests. At this luncheon a social wedding cake, prepared for the occasion, was served. After everything was over it was agreed by all that such a service should become a permanent annual service in our church.

E. F. Stidd,
Staples, Minn.

A NEW COMMITTAL SERVICE

Since the popular demand for brevity in funeral services has increased, I find a greater desire than formerly for the minister to accompany the cortège to the cemetery for interment services. Avoiding the distasteful and doleful formula so generally in use in the past, which consigns the body as "dust to dust; ashes to ashes," I now use the following brief service:

"I am the resurrection and the life," saith the Lord. "He that believeth on Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die." Therefore with faith in Divine love, and hope for immortal life, we patiently lay this mortal body to rest, while the spirit returns unto God who gave it."

"And may the peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus."

Ira D. Fales,
St. Louis, Missouri.

BOY DAY IN CHURCH

Boys' Day has become an annual event in Bethlehem Presbyterian Church of Philadelphia, and is observed on the first Sunday in May. Boys have a part in each program of the day, assuming full responsibility for some of the services.

On the last Boys' Day morning Hoxie's Harmonica Band played some numbers, including Rachmaninoff's Prelude and Morning Mood from "Peer Gynt." A boys' choir of fifty voices led the singing and pleased everybody with the anthem, "I Waited for the Lord," a two-part anthem for treble voices.

In Sunday School the boys assumed entire charge of the opening service, taking all the parts usually filled by older officers, including the music. Both organ and piano were presided over by two 'teen age boys. A number of special selections were introduced to bring a variety into the program.

In the evening boys again had a part in the service. One offered the prayer, another had charge of the responsive reading, while a third read the evening lesson. At the close the speaker read a poem by Edwin M. Abbott, written for this occasion:

"God, give us boys who will be strong
When disappointments come along;
Who will be full of grit and cheer
And try to conquer sin and fear;
The boy who helps to ease the way
For those who suffer day by day;
Who would supply another's needs;
Whose aim is high; whose faith succeeds.

God, give us boys who evil fight
And strive forever for the right.
Such boys tomorrow will be men
To serve their God and country then."

Elizabeth Williams Sudlow
Coral Gables, Florida



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That Lost Sheep*(Continued from page 225)*

of the fold. But on the whole the shepherd will usually admit that he has had to deal with the other kinds, the black, the obstreperous, and others who act contrary to all logic or reason.

Within are green pastures and still waters. Within, according to the experience of life, are satisfaction, friendliness, helpfulness and love. Without are briars, thorns, hatred and suspicion. And yet there are always some sheep that are breaking through to be outside. Within is the shepherd's loving care and life. Without there are enemies and death. And yet the sheep will go through the fence.

"Let us sit down and reason with them," we say. All right.

"Don't you know that you are really hurting yourself by remaining out of the shepherd's fold?"

"Yes."

"Don't you hear the voice of the shepherd who loves you pleading for you to return?"

"Yes."

"Well, why don't you return?"

At about this point the sheep makes a break—not for the fold, but to get farther away. Some day he may "come to himself," but until then he will starve outside instead of enjoying the happiness which awaits him within.

The man who volunteers to go out into the desert "rugged and steep" to find the lost sheep will need something more than a pleading voice. He ought to have some rope and a pair of good strong shoulders. When you can't get a sheep any other way, tie his feet together, front to back, and take him on your shoulder. Then he will have to come. And when he is back he will be glad you brought him that way.

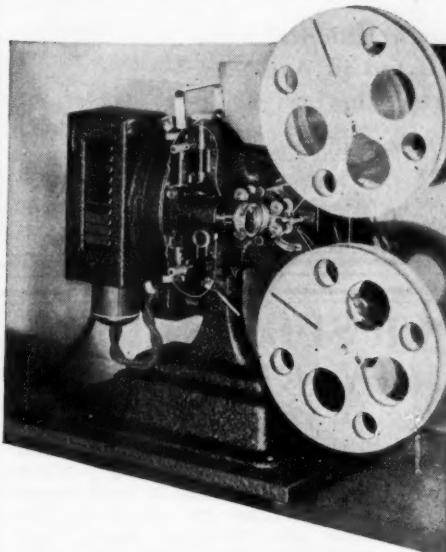
I guess that the Master knew sheep. And when He gave the command to His under shepherds, through Peter, to "feed my sheep," He gave them a man-size job. For the task of a modern pastor is a strenuous and versatile one. It isn't quite as easy to lead sheep as one may think on first observation.

Socrates called beauty, a short lived tyranny; Plato, a privilege of nature; Theophrastes, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said that nothing was more grateful; Aristotle affirmed, that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a glorious gift of nature; and Ovid, alluding to him, calls it a favor bestowed by the Gods.

Remember if you marry for beauty, thou bindest thyself all thy life for that which, perchance, will neither last nor please thee one year; and when thou hast it, it will be to thee of no price at all.—*Raleigh*.



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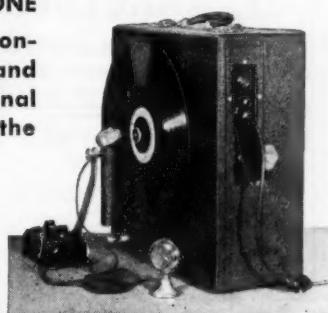
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Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.
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2 Mrs. E. Collins	★ 10	10	60	18	14	9	14
3 Miss Dearing	14	11	71	19	10	7	12
4 Mr. Dietrich	10	8	54	Beginners	44	1.28	
5 A. L. Jackson	★ 15	15	93	Primary	86	1.54	
6 H. Martin	★ 9	9	75	Junior	112	3.03	
7 Windfield S. Day	8	7	10	Visitors	4		
8 E. Gardner	14	13	89	Rally Day, Sun. Sep. 18			
9 Edwin Cornell	★ 8	8	71	Attendance Collection			
10 W. Adams	116	85	470	Today	776	31.18	
11 Albert Livingston	73	53	338	Last Week	653	29.29	
12 Miss S. Jones	26	25	175	Birthday		4.73	
13 G. Williams	52	45	89	Bibles	13.33		
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SEEING THE NEEDS OF OTHERS

There, for instance, is a man clinging to a bit of wreckage in an icy sea. The Titanic upon which he was a passenger has just gone down. His freezing fingers can with difficulty keep their grip upon all that holds him from death amidst the creeping things at the bottom of the ocean. But there is no panic. He is strangely at leisure from himself. Therefore, when another bit of wreckage floats by in the dim twilight of the early morning, he thinks only of the needs of the man he sees clinging to it. He calls to him: "Young man, are you saved?" "No," comes the answer. "Believe on the Lord Jesus Christ, and thou shalt be saved." And the young man then and there believed. He lived to tell the story. But the man that flung open the door of life to him lost his hold a moment later and was seen no more. But surely he knew through his own experience in that testing hour that God does give comfort to those who mourn. There was a Presence with him more real than death, a Presence that made the unstable waters to become the very Rock of Ages under his feet, that made the bit of wreckage to which he clung the threshold of his Father's house.

Clovis G. Chappell in *The Sermon on the Mount*; Cokesbury Press.

FORGOTTEN BENEFITS

A godly woman once said in a prayer-meeting that she was thankful for matches. She was old enough to remember the time when such conveniences were lacking. Her answer brings to mind a long list of forgotten benefits, such as glass in our windows, and inexpensive letter postage. We still remember from time to time to be thankful for the telegraph and the telephone, because they are comparatively new. When things grow old and commonplace they are apt to become unnoticed blessings. Charles Lamb reminded us that we ought now and then to say grace over good books as well as over our daily food. "In everything give thanks!" A business man said that he was thankful that he had a "mind to work." What about friendship, and opportunity and travel, and worship, and difficulty, and the use of reason? A well-known minister used to say that he liked to walk on Fifth Avenue at Christmas time and look into the show windows, thinking of the things he could do without! Do we remember to thank God for the troubles that have not come to us?

Edgar Whitaker Wark in *Every Day*; Doubleday, Doran & Co.

DRINK AND AUTOMOBILES

What would our record be if we repealed the Eighteenth Amendment? Data on automobile accidents in England were said to be brought to America by the United States Chamber of Commerce a few years ago. According to the figures given, if the United States had as many deaths from automobile accidents as has England, in proportion to the cars in use, we would have 188,000 more annually than we are having. Wisconsin repealed her State prohibition enforcement code, leaving it up to the Federal government to take care of her people. In six months automobile accidents are said to have increased fifty per cent. Atticus Webb in *Dry America*; Cokesbury Press.

Festival For The Ministers' Wives

By Elizabeth Williams Sudlow

AN annual affair sponsored by the women's department of the Council of Churches of Wichita, Kans., is the spring festival at which time special honor is paid the wives of all the ministers. The entertainment feature of the last was the winding of a May pole by the guests of honor, who were introduced in verse as follows:

The wives of our pastors are honored today,
By this little party the first days of May.

As each of you come with streamers in place
Will you please give your name and the church that you grace.
Now gather around this May pole so bright,
With laughter and smiles and hearts gay and light.

First, the Baptists we'll call on this festive scene,
So, ladies, come forth and take ribbons of green.

Our Brethren friends, their streamers we've found,
They'll wind round and round with this beautiful brown.

The Christians are next, as you well may think,
Their color you see will be this bright pink.

Congregationalists appear. We've only a few,
These ladies will take this beautiful blue.

Our Episcopal friends are here about
With streamers of white they'll wind in and out.

Evangelical ladies will now take their place
And the bright yellow streamers will add to their grace.

The Quakers come now, in their own quaint way,
Their streamers you see will be the dove grey.

Next the Lutherans are here, with hearts full of song,
And the streamers of purple to you will belong.

Methodists, dear, come on with good cheer,

Your streamers of red you'll find hanging here.

Our Community Church, your streamers so new,
Will be represented by the bright royal blue.

For our Mexican Missions we now have the cherry,
Their hearts are so light, they'll help make us merry.

Now we are glad Presbyterians to greet,
They'll thread their way with this lavender sweet.

The streamers of orange you see here just now
The United Brethren will wind with a bow.

The Reformed Brown Memorial we now introduce,
The streamers of rose you'll find bright and loose.

As the women wound the May pole, march music was played on the piano. At the conclusion each of the honor guest was presented with a basket of flowers to harmonize with the hues of the May pole streamers.

EFFECTIVE PREACHING

Dr. O. P. Gifford once related a striking incident as illustrating the effectiveness of Lyman Beecher's preaching. Wendell Phillips, in several important respects the foremost American orator of the nineteenth century, was a product of a Puritan home. He was one of a few eminent New Englanders who was never shaken from his early religious moorings by the tides of rationalism which swept New England in his day. In his old age a friend asked him: "Mr. Phillips, did you ever consecrate yourself to God?"

In reply he said: "Yes. When I was a boy fourteen years of age in the old church at North End I heard Lyman Beecher preach on the theme, 'You Belong to God.' I went home after that service, threw myself on the floor in my room, and with locked doors prayed: 'O God, I belong to thee; take what is thine own. I ask this, that whenever a thing may be wrong it may have no power of temptation over me; whenever a thing be right it take no courage to do it.' From that day to this it has been so. Whenever I have known a thing to be wrong it has held no temptation. Whenever I have known it to be right it has taken no courage to do it."

Harry Malcolm Chalfant in *These Agitators And Their Idea*; Cokesbury Press.

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With this engagement record it is easy for any minister to plan for events ahead. At the end of the year it gives an authentic record of the work accomplished.

Quaintance Club for Young People

(Continued from page 223)

The young people of 'Quaintance Club particularly delight in well-planned Service activities. They participate as a group financially and through teams of canvassers in the annual Community Welfare Drive. On New Year's Day they hold "Open House", conducting a well-planned reception for the whole congregation. They have made numerous and very appropriate gifts to the church. Recently they have become more directly interested in boys and girls, and one of their important contributions last season provided for sending some of these to summer camps.

The group is more or less informally organized, though a strong council is elected annually to control its affairs. They participate as adequate opportunities arise in general young people's movements and frequently interchange visits with neighboring young people's groups. Responsibility for the success of the group is laid upon the individual members, and happily such a spirit develops among them as to make the carrying of their burdens a joy. One is delighted with the enthusiasm and spontaneity displayed when duties for the group are assigned.

Sometimes older persons lose patience with young people of today, declaring in no uncertain terms that they are "not as religious" as young people of former

times were. Let such a critic step into a group of thoughtful, earnest young people like these at any time, and he will find that something is happening, of deep Christian significance, something that is doing for these young people today what the methods of older times could never have done in a period of such advances as characterize the present time. Let us have more groups—virile, original and progressive—like 'Quaintance Club and we need not fear the future of the church.

THE QUEST FOR GOD

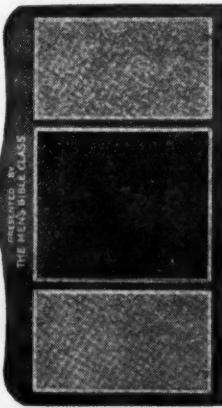
There was once a woman in my parish who was asked by the American Legion to call each week on a disabled service man. She went every week for nine years until the poor fellow got release from the hell that our awful war put him in. That was searching for God, working with God, and realizing God. I talked not long ago with a man whose wife has been an invalid for fifteen years. This brilliant social being had been denied evenings of fellowship such as average folks would find absolutely necessary to their good spirits, but he had made the sacrifice through all these years in loving consideration and self-control. This man had learned a tenderness and patience that were divine. He had gone with his suffering companion on the quest right into the presence of the loving Spirit we call God.

Robert Merrill Bartlett in *Christian Conquests*; Cokesbury Press.

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4 6 7		3 7 9
REF 320		
No. 2		

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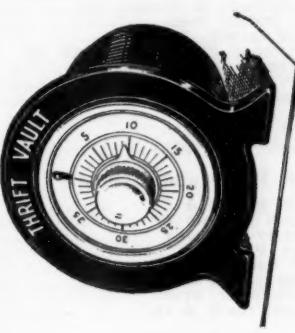


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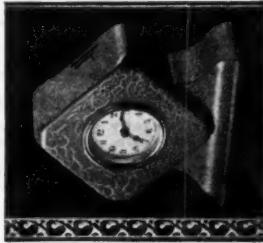
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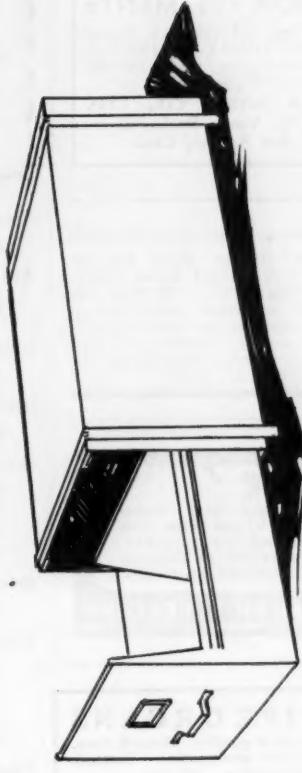
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Acousticons

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Art Glass

Maille & Son, Ltd. 235
Rawson & Evans Co. 240

Bells and Chimes

J. C. Degan, Inc. Back Cover

Bibles

Buxton Westerman Co. 197

Book Sellers

Evangelical Press 230
Pilgrim Press 225
Religious Book Club 201
Standard Pub. Co. 222
Stockton Press 215

Bowling Alleys and Billiards

Brunswick-Balke-Collender Co. 189

Bulletin Boards

Ashtabula Sign Co. 226
W. L. Clark Co., Inc., "Unitype" 231
Wm. H. Dietz 234
Pilgrim Press 225
Rawson & Evans Co. 224
H. E. Winters Specialty Co. 227

Christmas Greetings

Evangelical Press 230
Goodenough & Woglom Co. 163
Stockton Press 215

Church Furniture and Furnishings

DeMoulin Bros. Co. 164
Wm. H. Dietz 234
Goodenough & Woglom Co. 163
The Judson Press 193
Maille & Son, Ltd. 235
Manitowoc Church Furniture Co. 220
Ostermoor & Co., Inc. 232
J. P. Redington & Co. 238-240
Royal Metal Mfg. Co. 210

Church Lighting

Voight Co. 221

Church Music and Hymnals

A. S. Barnes & Co. 164
Biglow & Main Co. 231
Century Company 202
Hope Publishing Co. 206
The Rodeheaver Co. 222
Tabernacle Pub. Co. 228
Westminster Press 212
Willett Clark & Co. 232

Communion Service

Individual Communion Service 238
Thomas Communion Service 238

Duplicators and Mimeographs

Lettergraph Sales Service 229
Pittsburgh Typewriter & Supply Co. 232

Educational Institutions

Central University 238
Chicago Theological Seminary 228

Electric Signs

Rawson & Evans Co. 224

Fences

Cyclone Fence Co. 191

Financial

Terrill Bond & Mortgage Co. 216

Films

Beacon Films, Inc. 224
H. S. Brown, Inc. 238
Ideal Pictures Corp. 240
Sacred Service Bureau 227
Victor Animatograph Co. 226

Floor Coverings

Congoleum-Nairn Co., Inc. 240
Philadelphia Carpet Co. 164

Fund Raising

Church Building Companions Bureau ... 223

Memorial Tablets

Maille & Son, Ltd. 235
Rawson & Evans Co. 224

Ministers' Insurance

The Ministers Casualty Union 213

Motion Picture Projectors

Stereopticons and Supplies

H. S. Brown, Inc.	238
Ideal Pictures Corp.	240
Movie Supply Co.	228
National Pictures Service	231
Sacred Service Bureau	227
Sims Song Slide Corp.	238
Victor Animatograph Co.	226, 233
Williams, Brown & Earle, Inc.	222

Organs

Hall Organ Co.	240
Hinners Organ Co.	240
Henry Pilchers Sons	228
Reuter Organ Co.	222
The Rudolph Wurlitzer Co.	Third Cover

Organ Blowers

Spencer Turbine Co. 232

Parish Papers

The National Religious Press. Second Cover

Partitions

Folding Wall Co.	232
J. G. Wilson Corp.	232

Plays and Pageants

Walter H. Baker Co.	228
Stockton Press	215

Printing

Church Calendar House	238
Evangelical Press	230
The J. R. S. Co.	231
The Kelsey Co.	238
Woolverton Printing Co.	231

Publishers

Abingdon Press	203
Buxton Westerman Co.	197
Century Company	202
Christian Century Co.	211
Cokesbury Press	199-202
East Wind Publ. Co.	164
Evangelical Press	230
Harper & Brothers	205
Henry Holt & Co.	200
Geo. R. Kinyon	212
Macmillan Company	209
Fleming H. Revell Co.	161-205-206-231-235
Rodeheaver Co.	222
Charles Scribner Sons	217
Richard R. Smith, Inc.	206
Standard Publ. Co.	222
Stockton Press	215
Twentieth Century Quarterly	204
University of Chicago Press	207
Westminster Press	194
Willett, Clark & Co.	232

Sunday School Supplies

Wm. H. Dietz	234
Edwards Folding Box Co.	228
Goodenough & Woglom Co.	163
Royal Metal Mfg. Co.	210
Standard Publ. Co.	222
The Stockton Press	215

Typewriters

Pittsburgh Typewriter & Supply Co. ... 232

Ventilation

Spencer Turbine Co. 232

Vestments and Gowns

Cotrell & Leonard	235
Cox Sons & Vining	235
DeMoulin Bros. Co.	164
Ihling Bros. Everard Co.	235
E. B. Myers Co., Ltd.	240
E. R. Moore Co.	232
C. E. Ward	231

Windows

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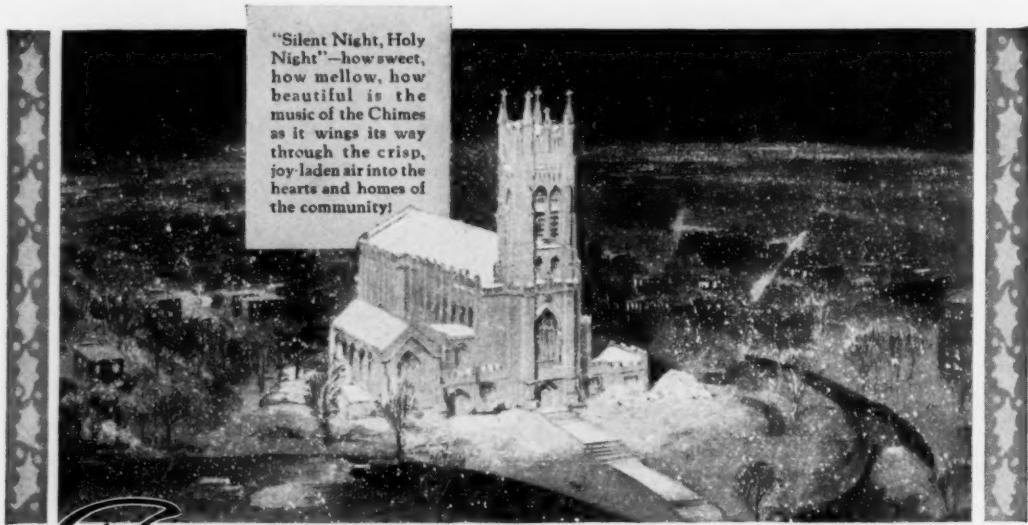
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